COMSTOCK'S

NATURAL HISTORY.

BEASTS.

BY J. L. COMSTOCK, M. D.,

AUTHOR OF "NATURAL PHILOSOPHY," "CHEMISTRY," "BOTANY," "GEOLOGY," "PHYSIOLOGY," ETC

NEW YORK:

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LIBRARY
Peabody Museum
SALEM, MASS.

Gift of Mrs. A. P. Morse

Upon the Surry side of Waterloo Bridge, London, may be daily seen a cage, about five feet square, containing the Quadrupeds and Birds which are represented in the above engraving. The keeper of this collection, John Austin, states that he has employed seventeen years in the business of training creatures of opposite natures to live together in content and affection. And those years have not been unprofitably employed. It is not too much to believe that many a person who has given his half-penny to look upon this show, may have had his mind awakened to the extraordinary effects of habit and gentle discipline, when he has thus seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, the sparrow, the rook, and the fox, each enjoying, as far as can be enjoyed in confinement, its respective mode of life, in the company of others—the weak without fear, and the strong without desire to injure. It is impossible to imagine any prettier exhibition of kindness than is here shown; the rabbit and the pigeon playfully contending for a lock of hair to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl; and the mice playing about with perfect indifference to the presence of the cat, hawk, or owl.—*See Library of Entertaining Knowledge.*

NATURAL HISTORY

OF

QUADRUPEDS;

With Engravings,

ON A NEW PLAN,

EXHIBITING THEIR COMPARATIVE SIZE;

ADAPTED TO THE CAPACITIES OF YOUTH;

WITH

AUTHENTIC ANECDOTES,

ILLUSTRATING THE HABITS AND CHARACTERS OF THE ANIMALS; TOGETHER WITH

REFLECTIONS, MORAL AND RELIGIOUS;

DESIGNED FOR

SABBATH SCHOOL LIBRARIES, FAMILIES, AND COMMON SCHOOLS.

BY J. L. COMSTOCK, M. D.,

AUTHOR OF "NATURAL PHILOSOPHY," "CHEMISTRY," "BOTANY," "GEOLOGY," "MINERALOGY," "PHYSIOLOGY," ETC.

NEW YORK:

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PREFACE.

An intelligent little girl, well known to the author, having read a story, said she did not believe it was true; and being asked why she did not believe it, replied, that it was in a book, and that there was nothing true in books.

This unbelief did not arise from any neglect on the part of her parents to furnish the little girl and her brothers with Sabbath School books; but from her having read, or heard her brothers read, many stories from these books, which on enquiry she found not to be true, and hence she came to the conclusion, that nothing was true that was said in a book.

Who, that is acquainted with the contents of our Sabbath School Libraries, does not see the bearing of this little anecdote. The extensive circulation of works of fiction from these Depositories, threatens to root out narratives of truth, for the instruction and entertainment of juvenile minds. All pious persons, who have made the moral and religious education of youth a subject of interest and attention, cannot but deeply deplore the great and increasing diffusion of books of this kind. Fictitous stories, however seriously told, and however moral in their design, carry to the minds of children, little knowledge that is either lasting or useful. It is the *story*, only, or such parts of it as are most interesting, that is remembered. If it is calculated to impress the mind with the consequences that result from disobedience to the commands of God, the inquiry is instantly raised whether it is true or not. A judicious instructor will never tell the child that a fictitious story is a true one, and when he learns that it is false, the effect of the moral is not only, in a great measure lost upon him, but a worse consequence follows,—for he is then prepared to believe, that most, if not all other stories, are also untrue. This incredulity may be extended before parents are aware of it, to truths of the greatest importance, and even to the Scriptures themselves.

The study of Nature presents no such objection. It is always the study of truth; and under proper restrictions, it is beleived that the juvenile mind cannot understand too much concerning the works of Creation. Besides, there is hardly any subject which more interests the minds of youth, than that of Natural History, particularlywhen it is illustrated by pictures.

The moral and religious influence arising from this kind of knowledge, it is true, depends very much on the direction given to the youthful mind, during the period of instruction. The proofs of the wisdom and power of God, as exhibited by the works of Creation, require to be pointed out, before they become obvious to the child. But when this is done properly, and repeatedly, he soon learns to attribute the actions, and qualities of animated nature, to their true source. He looks beyond Nature, to Nature's God. This is also the case, when the child studies the works of inanimate creation, under suitable directions. He learns to see in the beauties of a flower, or a mineral, the marks of uncreated wisdom and power.

Besides the serious and reflecting turn of thought, which these studies produce in the youthful mind, the child, by such a course, is constantly laying up knowledge, which as he grows older, will tend to expand his intellect, and which will always be of more or less use to him in after life.

The introduction of Books on Natural subjects into Sabbath School Libraries, and families, in the room of fictitious stories, appears therefore to be a matter of great importance; and it was under this impression that this and the volume on Birds, were written and are now offered to the public.

The author, whenever a suitable opportunity has been presented, has taken care to impress on the mind of the child, that brutes, though they cannot speak and reason are not therefore mere machines, but that they are subjects of pain, of pleasure, and of attachments like ourselves. This, it is believed, is one of the methods by which kindness and humanity towards animals, are best inculcated on the minds of children.

There is scarcely any vice, which tends more to harden the hearts, and debase the minds of youth, than habitual cruelty towards animals. This vice is also, to the eye of humanity, of the most hateful and disgusting kind; as it shows a destitution of those feelings which we most highly esteem among our fellow men. Particular care has therefore been taken, to convince the child, that the animals which are formed for our use, are still the property of God; and that He, "who provideth for the Raven his food," will behold with displeasure, and bring to punishment, all such persons as treat them with cruelty.

In the selection of anecdotes, by means of which, it is thought, the characters of animals are best illustrated, care has been taken to insert only those which were believed to be strictly true. Those which are the most extraordinary are, therefore, from the best authorities.

The plan of graduating the pictures, so that they may represent the comparative dimensions of the animals, it is believed is entirely new; and it is hoped that this method will greatly facilitate the acquirement of correct ideas, on this subject, among children. When cuts of the different animals are all nearly of the same size, as is usually the case, children obtain only very confused notions of their real dimensions. The lion is often considered one of the largest animals, because he is called the king of beasts.

The form of question and answer was thought the best, inasmuch as it directs the attention of young children to some one particular trait or quality of the animal. As a reading book in schools, the questions may, however be entirely omitted, for it will be found that a connected history of the animal is contained in the answers, without reference to the questions.

In respect to moral reflections in a book of this kind, it is believed every observing person will allow, that if they are too long and dry, the child will not willingly read them. It has therefore been the intention of the author, to make them rise naturally out of the subject, and so to connect them with the story, as to have them read with interest, and not to make them so long as to become tiresome.

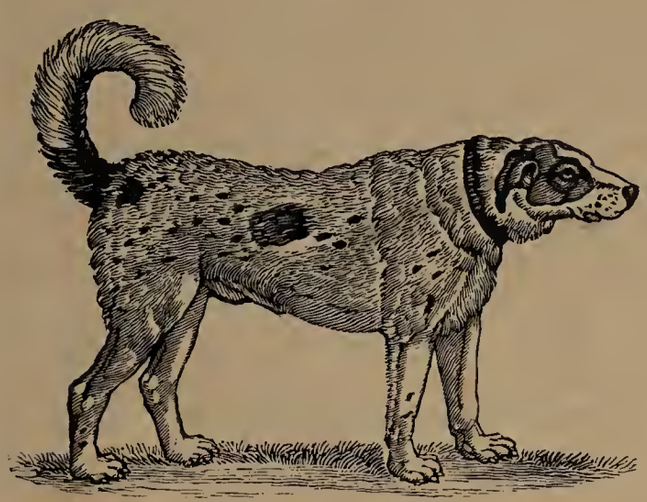
It was thought better to give short hints, and have them read, than to write long dissertations, and have them entirely overlooked.

Hartford, Conn. December, 1847.

NATURAL HISTORY OF QUADRUPEDS.

THE DOG TRIBE.

All the animals belonging to this tribe are carnivorous, or flesh-eaters, are swift on the foot, and well adapted to the chase. When unable to obtain flesh, most, if not all of them, are able to subsist on vegetable food. In the wild state they associate in packs, and are thus, by their combined efforts, enabled to run down and destroy many animals much stronger and swifter than themselves. To this tribe belong all the varieties of the Dog, the Fox, Wolf, Hyena, and many others.



THE NEWFOUNDLAND DOG.

How large an animal is the Dog?

No animal of the same kind differs so much in size, as the Dog. Some Dogs, when full grown, are not so large as the cat, while others are as large as the wolf.

What is the color of these animals?

They differ as much in color as they do in size. Some are black, others white; some are red, while others are grey, or yellow; and some are spotted with all these colors.

What is the coat, or covering of the Dog?

There is nearly as much difference in the coat of the dog, as there is in his color. On some, the covering is a long, coarse, shaggy hair; on others, it is almost as fine as silk; on others it is short and thin, and on others again, there is no hair at all, their skins being entirely naked.

How many teeth has this animal?

The dog has twenty teeth in the upper, and twenty-two teeth in the lower jaw.

How many toes has he?

He has five toes on his fore feet, and four toes on his hind feet. These toes end in strong nails, which he cannot draw in and push out, like those of the cat.

Does this animal feed on flesh, or vegetables?

The Dog feeds chiefly on flesh, but when very hungry, will eat cooked vegetables.

Is he a courageous or a timid animal?

He is one of the most courageous of all animals. He will attack man, or the fiercest beast, when told to do so by his master.

What can be said of the attachment of this animal?

No animal becomes so strongly attached to his master as the Dog. He never proves a false friend to him, nor does he ever leave him to find a new master, though treated ever so badly. Men sometimes leave their friends in poverty and distress, but the Dog never quits his friend as long as he lives, and when he dies, has been known to mourn himself to death at the loss.

Will the Dog defend his master when he is attacked?

He will defend his master with the same fierceness as he would defend himself. He loves him as well as he loves himself.

Does he know his master's property, and will he take care of it?

When his master gives him his coat, or any other thing to take care of, the faithful animal will defend it with all his might, and will bite any one who tries to take it from him.

Does this animal know a thief from an honest man?

It is said that the Watch Dog often knows a thief from an honest man, by his actions, when he has come to steal.

How does he know him by his actions?

The honest man walks boldly along, and fears nothing, because he is honest. But the thief looks ashamed, and acts as though he was afraid. The Dog sees this difference between them, and lets the honest man go, but holds the thief, and bites him if he tries to get away.

Does the Dog know people by their clothes?

The Dog sees a difference in the dresses of people. If a well dressed stranger comes to his master's house, the sagacious animal will let him pass, and say nothing; but if a beggar comes, with a pack on his back, he growls and stops him at the gate.

In how many countries does this animal live?

The Dog is every where the friend and companion of man. He therefore lives in almost every country that is inhabited, whether by white, or black men.

How does the Dog differ from the wolf?

The form of the Dog and the wolf are much alike; but in their actions they differ greatly. The wolf is savage and ferocious, while the dog is kind and obedient. The Dog is firm and true in his friendship, while the wolf, if he has any friends, will forsake them without a cause. The Dog is one of the most useful of all animals to man, while the wolf, so far from being useful, is highly mischievous.

What is the difference between the Dog and the cat?

The disposition and actions of the Dog, are very different from those of the cat. The cat is more attached to the house where she belongs, than to the persons who live in it, and if the family move away, she will stay behind. But the Dog is entirely attached to persons, and always wishes to be with his master, wherever he goes. The Dog, by his fond looks and actions shows the greatest joy when his master comes home; but the cold-hearted cat cares not who comes or goes, if she can stay and be comfortable. If you happen to tread on the cat, she spits at you, and sticks her claws into your foot; but if you hurt the Dog, he yelps, jumps up and wags his tail, and looking you in the face, seems to say that he is glad you did not hurt him more.

How many varieties of the Dog kind are there?

The varieties, or sorts, of the Dog kind, are so numerous, that no one has attempted to describe, or even to number them. Every country has many sorts of this animal, and it is not often that we see two dogs that look alike.

What are some of the most useful varieties of these animals?

Some of the most useful varieties of the Dog, are the following: The Shepherd's Dog. The Bull Dog. The Mastiff. The Grey hound. The Fox-hound. The Stag-hound. The Pointer. The Newfoundland Dog. The Greenland Dog. The Cur Dog. The Spaniel, and the Terrier.

What is the use of the Shepherd's Dog?

The Shepherd's Dog is used by persons who take care of sheep, and who are called Shepherds. This Dog is very useful in driving the flock from one place to another, and in keeping the sheep from straying. For these purposes, one Dog is said to be as good as three men.

What use is made of the Bull Dog?

The Bull Dog is a strong, fierce, and courageous animal. In Spain, and in South America, he is used for the cruel and wicked purpose of fighting with wild bulls, for the amusement of the people. He is also used to hunt the larger, and fiercer, animals, and to guard houses from thieves.

What is the Mastiff good for?

The Mastiff is chiefly useful in guarding houses, and barns, against thieves. In doing this he is very watchful, and takes care not to let any person carry away his master's property, unless his master, or some of the family be present. The Mastiff is taller and stronger than the Bull Dog. His head and mouth are very large, and when angry, he is a frightful looking animal.

How is the Grey-hound useful?

The Grey-hound is used in hunting stags, foxes, rabbits, and other game. He does not follow by the smell, like other hounds, but by the sight. He is tall and slender, but very strong, and is the swiftest of all dogs.

What is the use of the Fox-hound?

The Fox-hound is used in hunting foxes. He is not a very swift Dog, but follows the track of the fox with wonderful diligence and sagacity. Sometimes he follows all day and all night, and if the cunning fox does not take to his hole, will tire him down, and catch him. This Dog has very large ears, and a large mouth, and is often spotted with black, white and grey.

What can you say of the Stag-hound?

The Stag-hound is formed like the Fox-hound, but is larger, and stronger. He is used in hunting the stag and other deer, and like the Fox-hound follows his game by the smell of the track. He is so diligent, and his scent is so good, that he seldom gives out until he has caught his game, or tired himself down, so that he can run no longer.

What is the use of the Pointer?

The Pointer is used in hunting birds, such as the quail, the partridge, and the woodcock. He is called Pointer because, when he smells his game, he does not run upon it, like other Dogs, but stops and points with his nose, towards the spot where the game lies. His master seeing him point, makes ready his gun, and then tells the Dog to go on, which command he obeys, and scaring the bird, it is shot by the hunter.

What is the Newfoundland Dog good for?

The Newfoundland Dog is very useful in bringing per-

sons out of the water, who are in danger of drowning. He is a very large, strong animal, with shaggy hair and a long nose. His countenance is sober, and pleasant, and his kindness and sagacity, wonderful. Many persons have owed their lives to these Dogs, and they are highly valued for their attachment to persons.

What can be said of the Greenland Dog?

The Greenland Dog, in that cold country where he lives, is used instead of the horse, and the ox. These Dogs are harnessed to a small sleigh, called a sledge, which they draw on the ice and snow with great swiftness. They draw in pairs, with a single one forward as a leader, and five Dogs are usually harnessed to one sledge. The driver guides them with a string tied round the collar of the leader. These animals will travel about seventy miles in a day, which is further than almost any horse can go.

Is the Cur Dog employed for any useful purpose?

The Cur Dog is not so useless as his name would lead us to suppose. In sagacity, care and fierceness he is by no means inferior to many of his kind. This Dog is very useful on the farm. He knows his master's fields and his cattle, and takes great pleasure in driving away such animals, as he knows do not belong to his master. He is also a good watch Dog, and takes care of his master's coat, or other property when told to do so.

How does the Spaniel make himself useful?

The water Spaniel is very useful to hunters, who shoot water fowl, such as ducks and wild geese. He is an excellent swimmer, and is fond of going into the water to bring on shore such game as his master shoots. His hair is thick, and beautifully curled, and his color is commonly white, spotted with brown, or red. His ears are long, and covered with silky hair.

What sort of a Dog is the Terrier?

The Terrier is a small Dog with rough, long hair about his neck and shoulders. About his face and nose are a few long hairs standing out like bristles. These stiff hairs are not seen on other dogs, and therefore serve to mark this variety. The Terrier is a very active and fierce animal, and is useful in bringing small game out of their holes, and in destroying rats and mice.

ANECDOTE I.

The dog has often been known to lead blind men by a string tied about his neck, from place to place and in cities, from street to street. This he does with the greatest care, and with perfect safety to the blind man.

A poor old blind man in the city of London, who could not work, had no other way of gaining his living but by begging from house to house. This certainly was a very humble employment, but as the poor man had no other way of getting his bread, he was not to blame for living in this manner. This beggar, as he went about the streets, was always led by a Dog, who was one of his best friends, because he not only helped him to go home again in safety, but to get his living while in the streets. The Dog was always attentive to his master, and when any kind person threw him down a penny, or other piece of money, he would take it up in his mouth, and put it into the old man's hand. This sagacity and kindness in the Dog, made people take much notice of him, so that many persons would throw small bits of money on purpose to see the animal take them up and give them to his master. The school boys would amuse themselves by throwing pennies over the fence, or burying them in the mud to see if the Dog could find them. If he found them they would let him have the penny for his pay, when he would always run and put it into his master's hand. Whether the Dog always saw the boys when they threw the penny, or whether he could smell it when in the mud, we cannot say, but in one way or another he almost always found it in a few minutes. In this manner the poor old blind man got his living by the sagacity of his Dog.

Every child, if he will think a moment, will see the goodness of the Great Creator in this story. For we must not give praise to the Dog only for this attention and kindness to his poor master, but we must look further, and bestow our praise and thanks on Him, who made the Dog, and gave him power and inclination thus to serve the poor in time of need.

ANECDOTE II.

The following instance of sagacity and attachment in the Dog is very uncommon; but it is quite true. It happened many years since, and was so much thought of at the time, that a picture of the Dog and man fighting, was made of wood, and may still be seen in one of the old buildings in France.

A gentleman named Aubri, was traveling through the forest of Bondy, in France, when a person, then unknown, murdered and buried him under a tree. A Dog, which belonged to the gentleman, did not leave his master's grave for several days, till at last being almost starved, he went to the house of his master's friend in the city of Paris, and by his mournful howling, tried to tell him of his master's death. For several days he kept crying, and running a little way, and then looking back, to see if any one followed him. He also pulled his master's friend by the sleeve, and tried to make him go with him. The uncommon actions of the dog, and the absence of his master, whose friend and companion he had always been, finally prevailed on the people to follow him. With every mark of joy, he led them to the tree, under which he began to scratch with his feet, at the same time howling most piteously. Here the men dug down, and found the body of his unfortunate master Aubri.

Some time after this, the dog met a man named Macairi, and instantly seizing him by the throat, would have killed him, had not others come to his help and beat the Dog off. He was kind to every body else, but whenever he met this man, he would seize him with the greatest fury, and was several times near killing him. This conduct in the Dog, made some people think that Macairi was the murderer of Aubri, for it was well known that Macairi was a bad man, and had hated Aubri while he was living. At last, the singular conduct of the Dog was made known to the king, who commanded him to be brought to the palace, so that he could see for himself how he behaved. The king found that the Dog was kind to himself and every one else, until Macairi, with many other gentlemen, came into the room, when the animal grew instantly ferocious, and fell upon him as he had done before.

The king could not tell why the Dog should hate this man, when he was so gentle to all others, unless he had been guilty of murdering his master. He therefore ordered that the Dog and Macairi should have a battle, and if the man beat the Dog, he should not be thought guilty of the murder, but if the Dog beat the man, then it should be proof that the man was guilty. To be sure, it was not right in the king thus to make the life of a man depend on the power of the Dog. But in the days when this was done, it was thought that God would always protect the innocent, and punish the guilty, during such combats, and therefore, that it would be leaving the case to the judgment of heaven.

The place appointed for the combat was a large field, where the king and his nobles could see it. Macairi had a club given him, to defend himself with, and the Dog was allowed an empty barrel, with one head out, into which he could run when he grew tired. Every thing being ready, the Dog was untied, and in a moment, he tried to seize his enemy. But the man for a while kept him off with his club, the Dog, at the same time avoiding his blows, by jumping away when he was about to strike. After a while the guilty man grew weary, and could defend himself no longer, and the Dog springing forward, seized him by the throat and threw him on the ground. The murderer now confessed in the presence of the king and his nobles, that he had killed Aubri, the Dog's master, and buried him under the tree, where his body was found. And soon after, this miserable and cruel man suffered the punishment due to the awful crime of murder.

Thus we see the danger there is of being punished, even in this life, for crimes committed in the most secret places.

The wicked Macairi did not think that a Dog could be the means of bringing him to punishment, by telling of this murder. But he ought to have thought that God would see him, and that if he was not punished for so awful a crime in this world, the justice of Heaven would bring him to trial and punishment after death. Let us then take care how we do wrong, for we may be brought to shame and punishment, when we least expect it, and it is certain, if we escape here, that we cannot escape hereafter.

ANECDOTE III.

Although Dogs often fight with each other, it would seem, from the following anecdote, that when one of their kind will yield, without fighting, they will not touch him.

Many years ago. some persons went on shore in England, from their vessel, and carried with them their Dog. The Dog strayed away, and when the men sailed, he could not be found, and thus he was kept, a stranger on shore. Finding that he was left without a home, and having nothing to eat, he began to kill sheep, and soon became so ferocious, that he made great havoc for many miles around. He grew so nice in his appetite, that he would eat no part of the sheep except the fat, and thus it took three or four sheep every day to satisfy him. The farmers, losing so many sheep, tried every way to destroy the dog, but for a long time he escaped, in spite of every thing they could do. They chased him with stag-hounds and with grey-hounds, but when these dogs came up with him, he would lie down on his back, and without trying to bite them, would seem to beg for mercy, and the Dogs in chase, when they saw him do this, would not touch him. Having lain quietly, and taken his rest in this way, until the hunters came near, he would then jump up and run away, but the Dogs would not follow him until the men came up and set them on again. When they overtook him, he would lie down as before. and thus escape in the same way. One day he was pursued more than thirty miles, but came back again in time to kill a sheep that very evening. During the day, he always lay on a rock, at a place where two roads crossed each other, so that he could see into each of the roads, and thus persons could not go near him without his seeing them. Having escaped all the plans laid for his destruction for more than a year, he was finally shot near his favorite rock, to the great joy of the farmers, and the no less comfort of all the sheep in that neighborhood.

ANECDOTE IV.

A good man who lived in France, had some enemies that accused him of crimes, for which he afterwards suffered death. This man had a Dog of the Spaniel kind, to whom he was strongly attached for his kindness and obedience. When the man was put into prison, the offi-

cers who carried him there, were so hard-hearted that they would not let his faithful Dog go in with him, though the animal tried all he could to do so. The Dog, finding that he could not go with his master, went to the house of his master's friend in Paris, where he staid for the night, but in the morning went to the door of the prison. Every day, after this, he continued to go to the prison door of his master, until the keeper of the prison, seeing the kindness, and admiring the attachment of the animal for his master, let him in. The joy of the poor beast, and the unfortunate man, at seeing each other, were equal, and during the day, the solitary prisoner had much pleasure in the company of his Dog. At night, the keeper of the prison came to take the Dog away, saying that he could not let him stay with his master until morning; but the faithful creature would not go, so that the cruel keeper had to take him up, and carry him out by force.

Every day after this, until his master's death, the Dog came, and was let in to see him. When the prisoner was taken out to have sentence of death passed upon him, his Dog went to court with him; and when he was taken away to punishment, the Dog was present; and after his death staid by the body. When he was buried, this kind friend lay two nights and two days, on the grave, without eating or drinking. His master's friend, finding that the Dog did not come to his house as before, went and found him on the grave, and by treating him kindly, called him away and made him go to his house. At first he would not eat any thing, but afterwards he eat a little, and then ran back to the grave. For three months after this, he came every morning to the house of his master's friend to get something to eat, and as soon as he got it, went back to the grave, where he lay, night and day.

At last, grief, at the loss of his master, and constant watching, destroyed the poor animal. He lost his appetite, pined away, and died on his master's grave.

The Dog thought that his master was the best being in the universe. He did not know any better. His master had treated him with kindness, and he loved him for it, and remembered him after he was dead. Now let all who read this affecting story, ask if it does not reprove them. Our Lord and Master is indeed the greatest and most perfect being in the universe, and we know him to be so. He has done us good in a thousand ways which we never thought of, and when we have deserved nothing but evil, still he has been kind to us. But who among us remembers the kindness of God, as this poor Dog remembered the kindness of his master. Let us then take a lesson from the Dog, and hereafter think more about Him who died that we might live.

ANECDOTE V.

The following anecdote is from Bingley's Animal Biography. It was related by Mr. Hope. Mr. Bingley has lately made inquiries about its truth, and finds that there is a person living at Saint Albans, who remembers the whole story.

A gentleman, living in the country, who used to go to London twice a year on horseback, was always attended in his journey, by a little Terrier Dog. He was much attached to this Dog, and for fear of losing him in the city, he always left him in the care of Mrs. Langford, at St. Albans, and on his return was always sure to find that his little animal had been well taken care of. The gentleman calling one day for his Dog, as usual, Mrs. Langford told him with a woful face, that her great house Dog and the little Terrier, had a quarrel, and that before they could beat off the great Dog, he had so bitten the little fellow, that she feared he could not live. He however crawled away, and Mrs. Langford saw nothing more of him for almost a week, when he returned, and brought with him a Dog much bigger than Mrs. Langford's. Thus reinforced, the cunning little Dog led the great one into the yard, and they both fell on the great house Dog, and bit him so unmercifully, that for several days he was scarcely able to walk about, or eat his meat. After this, they both went away, and Mrs. Langford had heard nothing of them since.

The gentleman, who lived a considerable distance from London, tried to reconcile himself to the loss of his favorite Terrier as well as he could, and went home, not thinking he should ever see him again. But on his arrival home, he was pleased to find his Dog alive and well. On making inquiries he found that his little Dog had been home before, and had coaxed away a very large Dog of his acquaintance, who had gone with him, and taken revenge on Mrs. Langford's Dog, as already stated.

We may admire the sagacity of the little Dog in thus taking his revenge. But as human beings, we must not follow an example so brutal. What good did it do the little Dog to have his enemy bitten and torn. It did not heal his own wounds, nor prevent their smarting. It was only returning evil for evil, which in the Dog may be excused, because he knows no better. But as accountable beings, we must return good for evil, and never take revenge, for saith the Lord, "To me belongeth vengeance and recompense."

ANECDOTE VI.

The following story is from the Percy anecdotes. So many instances of a similar kind have been related, that a person who has read them, cannot doubt the truth of this.

A shepherd, who lived near the Grampian mountains in Scotland, one day when he went to look after his flock, took with him one of his children, an infant of only three years old. This is not an uncommon thing among these shepherds, who learn their children when quite young, to bear the cold, and to take notice of the sheep. After going about his fields for some time, attended by his Dog, as well as his child, the Shepherd found it necessary to go on the top of a hill, to look out for some sheep. The child could not walk up the hill, and so the father left him on the plain, telling him not to stir from the place where he was left, till he came back. He had hardly got to the top of the hill, before a mist or fog arose, which was so thick that he could see only a little way before him. The anxious father instantly turned about to seek the child, but it was so dark that he lost his own way in going down the hill, and after searching for a long time for the child, found he had come near his own house.

Night, now coming on, it would have been useless to look any further until the return of morning, and the poor afflicted parents were obliged to pass the night, without knowing in what condition their little child was. Next morning, as soon as it was light, the shepherd with many of his neighbors, went out to search for the child, but having looked with diligence and anxiety all day, they were obliged to go home at night without seeing, or hearing any thing of him.

When the shepherd got home, he was told that his Dog, which was with him when the child was lost, and who had been absent until that time, had been home, and on having a piece of cake given him, had gone away with it in his mouth. For several days, the shepherd went every morning to search for his child, but as often came back at night without hearing any thing of him. During this time the faithful Dog it was observed by the family, staid at home but very little. He would come, and take his allowance of cake in his mouth, and then go away. No one knew where he went, nor what he did with the cake, which he always carried off, eating very little of it himself. This singular conduct of the Dog made the shepherd stay at home one day, to see how he acted, instead of going as usual, to look for his child. The Dog came for his cake as before, and having taken it in his mouth went away, while the shepherd followed after him, for the purpose of finding out what he did with it. The Dog led the way to a fall of water at a short distance from the place where the child was lost, and from this place he began to go down a hill, that was so steep and full of rocks, that the man could not follow him without the greatest difficulty.

The Dog having got down the hill, the shepherd saw him go into a cave, and following him there, what was his joy, at seeing his little son eating heartily of the cake, the Dog had just given him; while the faithful animal stood by, looking at the little fellow, and seeing him eat with the greatest pleasure.

The Dog, it will be remembered, was with the shepherd, when the child was lost, and it is probable that he followed him by the smell of his tracks to the cave. How the little creature got down so steep a hill without falling we cannot say, but there he was found alive and well, and under Providence owed his life entirely to the sagacity of the Dog. The faithful animal seems not to have left the child by night or day, except when it was necessary to go for his food, and then he always ran swiftly to, and from, his master's house.

Perhaps when a child reads this story he will say to himself, had my life been saved by a Dog, as was the life of the shepherd's little son, how I would thank the Great Creator, for having made that animal so sagacious and kind. But he ought to remember, that he has no less reason to thank his Creator than the shepherd's son, for his life is every day saved by the same Almighty Power, for it is in Him that he lives, moves, and has his being.

THE WOLF.

What kind of animal is the Wolf?

The Wolf is an animal of the Dog kind.

How large is he?

He is about the size of the largest Dog, being about four feet long, and a little more than two feet high.

What description can you give of this animal?

His color is light grey, and sometimes black; his hair is long and shaggy; his nose is sharp; his body gaunt and lean; his tail long and bushy; his eyes small and green, and his ears sharp and pointing forwards.

Is he a fierce and destructive animal?

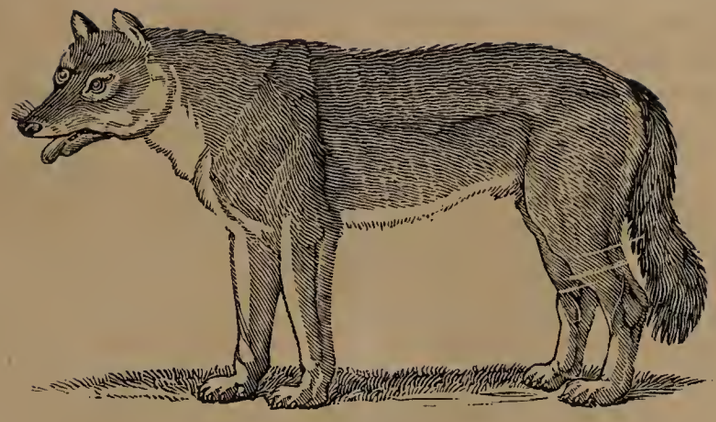
No animal of his size is more fierce and destructive than the Wolf. When hungry he will leave the woods and go in search of sheep, dogs, or any other living creature that he can master, and often makes dreadful destruction wherever he goes.

Does he ever attack men?

When he has had nothing to eat for several days, he becomes extremely ferocious, and will then attack men wherever he can find them. He will even venture to go near houses, and will either satisfy his appetite, or be killed in the attempt.

In what manner does the Wolf hunt its prey?

The Wolf, like the dog, follows his prey by the smell of the track, and it often happens that when one Wolf gets tired of running, another will join him, and help



THE WOLF.

him to run down some poor animal, when they both join in devouring it.

What is said of the courage of this animal?

He is a most cowardly beast. When caught in a trap he becomes stupid with fear, and may then be taken hold of by men without danger. He will even keep still, and have his mouth tied, so that he cannot bite if he would. He never fights, except to defend himself, or get something to eat.

Is this animal ever tamed?

The Wolf, when taken quite young, becomes tame, and will follow his master like the dog. But he does not become attached to his master like the dog, for when he grows old, he shows his savage nature and will perhaps kill the dog with which he has always lived, and if he can, will make his escape into the woods.

How is this animal hunted?

The Wolf is hunted with large dogs, and by men with guns. Sometimes a single Wolf will make such dreadful havoc among sheep, pigs and other animals, that a hundred men will join, to go out and hunt him at the same time, and yet, it often happens that the ferocious beast will escape to do more mischief.

Where does this animal live?

This animal lives in almost every country which contains large forests, or mountains. Only a few years since, one was killed in Connecticut, not many miles from the city of Hartford, and in the forests of North America, great numbers of them are still to be found. They are also found in Russia, Germany, and France.

Of what use is the Wolf?

It may seem a pity that an animal which does so much harm while living, should not be of some use when dead. But he was designed by the Creator, for some good object, to be one of the most hateful and useless of animals, for his carcass when dead, is as odious, as his actions are when living. No creature but a Wolf will eat a Wolf.

The Wolf is spoken of in the Scriptures as a ravenous, and cruel beast. Thus Jacob, just before his death, speaks of his son Benjamin, and his people, as being cruel and unjust, like Wolves. "Benjamin," says he "shall raven as a Wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."

In another place, wicked and unjust rulers, are likened to Wolves, because they took the goods and money of their people when they had no right to them, just as the Wolf goes in the night and takes whatever he can find for food. Ezekiel says of the rulers of Israel, "Her princes in the midst thereof are like Wolves, ravening the prey, to shed blood, and to destroy souls, to get dishonest gain."

In the New Testament the same animal is often mentioned, and always in such words as to let us know, that he is a cunning, sly and bloody beast. Thus in Christ's sermon on the Mount, the deceitful and false teacher is compared to the Wolf in sheep's clothing. The words are, "Beware of false prophets, who come to you in sheep's clothing but inwardly they are ravening Wolves."

Thus we see that the actions of the Wolf are such, that he is despised and hated by every one who speaks of him, for no one can speak the truth and say any good of a Wolf. When men do wickedly and act deceitfully, they are said in the Scriptures to resemble the Wolf, and we may say, that when this animal goes prowling about and committing destruction, he resembles wicked people.

Now let us all take care not to act like the Wolf, in going about and doing mischief, for we may be certain that if we act like him, we shall, like him, be despised and hated. We shall have no friends unless we behave so as to deserve them, but like the Wolf, meet enemies wherever we go.

ANECDOTE I.

Mr. Buffon says, that he has taken Wolves when quite young, and tried to teach them kindness and obedience. When they were well fed, they did not destroy chickens or other young animals, among which they were at liberty to go. They even seemed fond of the

persons who gave them their food. As they grew older, however, their natural ferocity began to appear, and they became uneasy and restless in their confinement. One of them had been kept in a yard along with some fowls, without once offering to hurt them, until he was a year and a half old. He then, to show what he could do, killed every one of the fowls in a single night, and this he did from the mere love of mischief, for he did not eat one of them.

Another of these ferocious beasts, had been shut up with a dog, from the time when he was quite young, and the two animals had played together with perfect good nature for the first year. The Wolf then grew snappish and cross, in proportion as he grew older, until his keeper was finally obliged to chain him, for fear he would hurt the dog. One night, however, the unfeeling brute broke his chain, killed the dog, and escaped into the woods.

The Wolf is a very shy and cunning animal. He is always on the look out for some snare or trap, and like Cain, thinks that every one who finds him will slay him. If he finds a rein-deer, or any other animal tied to a tree, he does not go near it, for fear that it has been placed there by the hunter, for the purpose of leading him into some difficulty. But the moment the animal is let loose, he pursues after it with the greatest ferocity.

ANECDOTE II.

The following story, showing the sagacity of the Barking Wolf, is told by Mr. Say. This animal is called Barking Wolf, because he barks like the common dog. He is found in the great Western forests of America.

A person wanting to catch one of these animals, made a trap, by laying some boards on the ground, and over these boards setting up a large box, by means of what boys call "a figure of four." This trap is so contrived, that on touching the bait, the box falls and confines the animal under it, while the boards, on the ground, prevent his digging out. The cunning Wolf, however, was not to be caught in this way. He came in the night as was expected, but instead of stepping on the boards and taking the bait, which was a piece of meat, the cautious creature dug a hole under the boards, which lay on the ground, and pulled down a part of the meat through the crevices which had been left between them. Having eaten as much as he could get in this way, he went off.

Finding that this trap was of no use, another was made, consisting of a large cage, somewhat in the form of a mouse trap, and so contrived that the animal might easily enter it, but when once in, could not come out again. But this trap proved no better than the other, for the cunning beast would not go into it, though there was plenty of meat within a few feet of his nose.

The person next tried a large steel-trap. This trap is made of iron, and is so constructed that on touching a spring, a pair of jaws and teeth come together, like those of a strong animal, and hold fast any thing that is caught between them. This trap, well baited with meat, was set in the woods and covered with leaves, so that the animal could not see it, and the hunter had no doubt but he should have a Wolf in the morning. But on going to it, he found that the Wolves had left their tracks all around his trap, but that the bait was untouched. The bait was then taken from the trap, and hung on the limb of a tree over it, with the hope, that when these sly creatures came to pull down the meat, they would, by accident, put their feet into the trap. Several pieces of meat were also hung on the trees around the trap, so that by taking these first, and feeling no harm, the Wolves might venture to take that which hung over the trap also. Next morning it was found that these animals had taken away every piece of meat but one, and that was the piece that hung over the trap. This was untouched. The hunter made one more trial. He buried his trap in ashes, so as if possible to prevent the Wolves from smelling it, and hung the bait over it as before. But this also failed, for the meat over the trap was untouched, and no Wolf was caught.

Thus did these cunning animals escape all the arts of the hunter, by the acuteness of their smell, for they must have smelled the iron of which the trap was made, as they could not have seen it.

THE HYENA.

What kind of an animal is the Hyena?

The Hyena is an animal of the dog kind, but differs very much from that animal.

How large is this animal?

He is about the size of the largest dog, being four feet long, and about two feet and a half high.

What is his shape?

His shape is peculiar. His back is high; his fore-legs longer than the hind ones; his head is a little like that of the wolf, but broader, and his nose not so sharp; his ears are pointed and without hair, and on his back and neck there grows a kind of mane, standing up like the bristles of a hog.

What is the color of this animal?

The color of the Hyena is like that of wood ashes, with black stripes, like waves, running across his sides. His hair is rough and coarse, and his tail short and bushy.

Does the Hyena look fierce and dangerous?

No animal looks more ferocious and disagreeable than

THE HYENA.

the Hyena ; his whole appearance being hateful and ugly, beyond that of any other beast. His eyes are wild and constantly in motion, and he carries his head low, and keeps his nose near the ground, as though he knew that he was a disgusting animal.

On what kind of food does he live ?

This creature is as hateful and disgusting in his actions, as he is in his looks. He likes best to eat the filthy carcases of animals, when the smell is such that no creature but the Hyena would touch them. He also eats bones, which he sometimes digs out of the ground.

Does he also destroy living animals for his food ?

The Hyena, although he eats every carcass that he can find, is not therefore the less destructive of such living animals as he can master. He is no less cruel and ferocious than the tiger, and kills without mercy.

Can the Hyena be tamed ?

Neither kindness nor severity has ever tamed this wild and ferocious creature. When taken young and brought up with the greatest care, he still grows restless and furious as he grows old. His rage and rapacity can never be subdued, but last during his whole life.

Where does he live ?

This animal is found in Asia and Africa. His den is among the caverns of the rocks, or in a hole, which he digs for himself in the earth.

How does the Hyena take his living prey ?

The Hyena takes his prey like the dog, and wolf, by chasing, and running it down.

Does this animal ever attack men ?

He often attacks men, in the country where he lives. He is so savage and fierce, that he does not even fear the lion. His jaws are so strong, that he can crush the thigh bone of an ox, and grind it to powder.

Is this animal of any use to man ?

We might at first be at a loss to know for what this animal was made. But the Creator never made any thing without its use. The Hyena is certainly not useful from any wish of his own to do good, for he always does all the mischief in his power. But the same wise Being, who made the wrath of man to praise him, has seen fit to cause some good to arise, even from so filthy and hateful a creature as the Hyena, and that too, from the most disgusting part of his character. In that hot country where he lives, this animal is very useful in carrying away and devouring the carcasses of dead beasts, which, were it not for him, would make the air unpleasant and sickly ; and perhaps this very appetite was given him, to convince us that nothing was made in vain.

ANECDOTE I.

Mr. Bruce says that the Hyenas in Abyssinia are very numerous, and so bold that they come into the streets of the cities. From evening till towards morning, they go howling about, and seeking the carcasses of dead animals. Mr. Bruce had several armed men with him, when he was obliged to walk in the evening, and very often they had to stop, and kill one or more of these animals, in their own defense. One night while he was very busy, he thought he heard something pass behind him towards his bed, but on looking around saw nothing. Having finished what he was about, he went out for a few minutes, and on his return was met with a pair of large blue eyes, glaring at him in the dark. When a light was brought, he found a Hyena standing near the head of his bed, with two or three large bunches of candles in his mouth. Mr. Bruce struck him with a pike or spear, on which the creature dropped his candles, and attacked him with the greatest ferocity. His servant coming in at this moment, the fierce beast was despatched without his doing further mischief. This Hyena had stolen into Mr. Bruce's room, while his door happened to be open, and had hid himself behind his bed, to wait for an opportunity of stealing and running away with his candles, which he had smelled.

ANECDOTE II.

The Barbary Hyena, is said not to be so ferocious as the Hyenas of other countries. To know whether this was true or not, Mr. Bruce shut up with a Hyena of this kind, a goat, a kid, and a lamb, all day, and at evening he found them alive and unhurt. This experiment did not, however, show that the creature was not as fierce and cruel as other Hyenas; it only showed that these animals do not eat in the day time, but only eat in the night; for when the same Hyena was confined at night with an ass, a fox and a goat, he killed them all before morning, eating such parts as he liked best.

We cannot help thinking that the conduct of Mr. Bruce in thus confining these animals together, was both cruel and wicked. The Hyena, as well as other animals of this kind, was undoubtedly designed by Providence to take their prey in the manner they do. But for men to confine the harmless, or weaker animals, to be torn in pieces by the stronger and more ferocious, is certainly both barbarous and unjust. Still we see people who think themselves kind and humane, doing the same thing in another way. The child who would think it a most dreadful piece of cruelty to have his favorite cat thrown into the den of the Hyena, will go and catch the poor little defenceless mouse, and throw it to his cat, without thinking it cruel. Now the truth is, that one of these acts is just as bad as the other. The only difference is, the child has become attached to his cat, and feels for her sufferings, while not being attached to the mouse, he can see it devoured without feeling.

ANECDOTE III.

Dr. Sparman tells a curious story of a Hyena, which was told him at the Cape of Good Hope. One night the soldiers had a feast near the Cape, when one of them, who was the trumpeter, drank so much that he could not stand up. His companions not wanting him in the room with them, carried him out of doors and laid him down by the side of the house, to get cool and sober. The trumpeter lay there, and went to sleep, when a Hyena came along, and thinking him dead, began to carry him away, so as to make a meal of him, without being disturbed. It was some time before the man awoke, so as to know the danger of his situation. When he did so, he found himself on the back of the Hyena, who was making off towards the mountain with him, as fast as possible. Being horror-struck at finding himself in the power of the ferocious beast, his fear brought him to his senses, and seizing his trumpet, which hung about his neck, he sounded an alarm. The beast, thinking he had only a dead man, was as much frightened at the sound of the trumpet, as the man was at his situation, so that dropping his prey, they scampered away from each other as fast as possible. It is not probable that any other man, but a trumpeter, would have escaped so easily.

ANECDOTE IV.

The following instance, showing the enormous strength of this animal, is related by Mr. Bingley.

The cage of a Hyena in the Tower of London, wanted something done to it, to make it safe, for it was feared the animal would get out. The Hyena being confined to another cage, a carpenter went in and nailed down a thick oak plank, with at least a dozen nails, each of which was longer than a person's middle finger. This plank was about eight feet long, one end of it extending further than the carpenter intended, being longer than the other planks. The man having no proper tool with him to cut off this end, went to his shop for one. While he was gone, some people coming in to visit the animals, this Hyena was let into this part of his den. He had scarcely been there an instant, before he saw that he could get hold of this end of the plank with his teeth, and probably thinking to get out in this way, took hold of it, and before the carpenter returned, tore it completely up, drawing every nail. The force he must have exerted in doing this, was probably equal to that of five or six men.

THE CAT TRIBE.

The Cat tribe, of which the domestic Cat is a good example, is the most ferocious, and blood-thirsty of the quadruped races. They hunt for their prey chiefly in the night, and are exceedingly cunning in the means by which they entrap their victims; either dropping from a tree, lying in wait, or crawling under cover, until they can seize them at a single bound. They cannot, like the dog tribe, live on vegetable food, but must either starve, or possess themselves of animal flesh.. Most of them climb trees, and have the remarkable faculty when thrown from a height, of alighting on their feet. The Lion, Tiger, Leopard, Cougar and many others belong to this tribe.

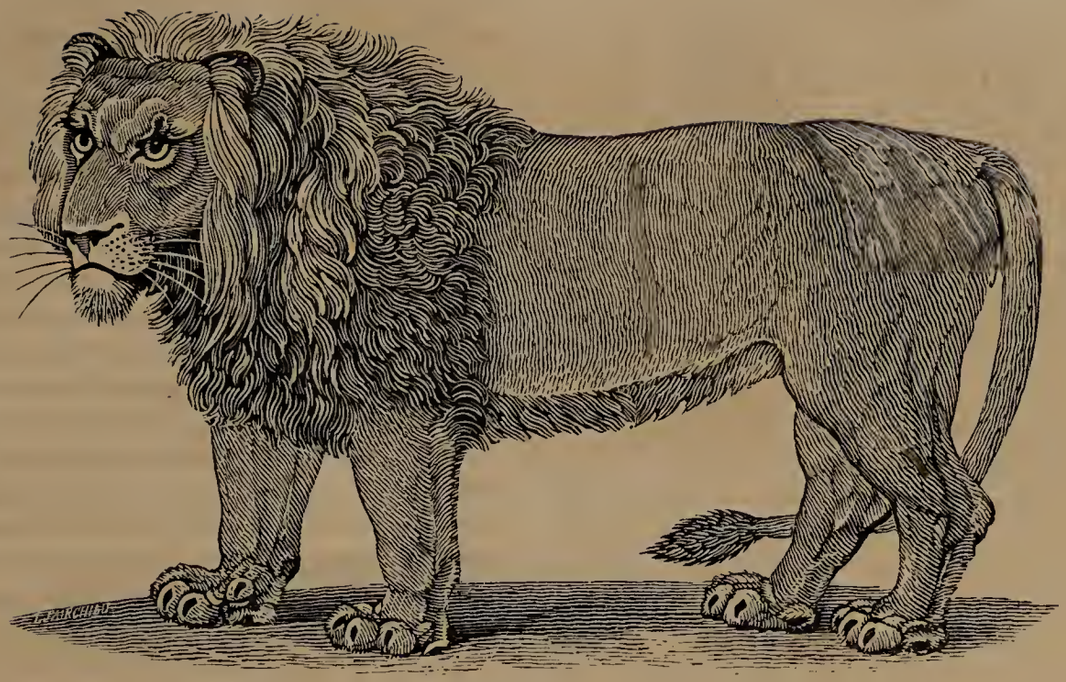
THE LION.

What kind of an animal is the Lion?

The Lion is an animal of the cat kind, and is the most noble of all that blood-thirsty tribe, both in looks and actions.

How large is the Lion?

He does not differ much in size from the Royal Tiger, being from three and a half, to a little more than four feet high, and from six to nine feet long, without the tail.



THE LION.

What is the color of the Lion?

His color is yellowish red, which is deepest on the back, but grows paler along the sides and under the throat.

What is his form?

The body of the Lion is long, but through the chest is very thick and strong. His legs are large, his face broad, his eyes and ears small, and his neck short.

What can you say about his mane?

The breast, neck, and head of this animal are covered with long, thick and shaggy hair, which hangs down under his throat like a beard. This is called his mane, and by this he is readily known from all other animals of the cat kind, for no other animal of this kind has a mane.

Does the Lion look fierce and dangerous?

When the Lion is still, and not angry, he is a grave and noble looking animal, but when he is angry, no creature looks so terrific and powerful. He then lashes his sides with his tail, erects his mane so that it stands up like bristles, curls aside his lips, so as to show his monstrous teeth, while his eyes become so frightfully brilliant, as that sparks of fire seem to shoot from them.

In what respects is the form of the Lion superior to that of most animals?

The Lion's form is considered a perfect model of power and agility. His great head, short neck, round body, and thick legs all show immense strength, while the length of his body, and the strong cords of his legs, enable him to leap to a great distance.

Where does this animal live?

This animal is found in Asia, Africa and India. In the hottest parts of these countries he arrives to his greatest size, and his rage and courage, as if inflamed by the burning sun, are most terrible and undaunted.

What is the food of this animal?

The Lion lives entirely on such animals as he can overtake by his swiftness, or master by his strength, and his power is such that only a few animals can escape him.

How does he seize his prey?

To be more sure of his prey, he hides himself near a spring, or some place where other animals come to drink, and when one comes near him, he gives a single bound, and seizes the poor trembling creature with his claws and teeth. In this way, he slays without mercy, the huge buffalo, the timid deer, and the beautiful antelope.

What animals are there which the Lion dare not attack?

The Lion, though called the king of beasts, is not master of every other animal. The trunk of the elephant, the horn of the rhinoceros, the teeth of the hippopotamus, and the fangs of the royal tiger, are weapons which he does not like to meddle with. But all other beasts, whether wild, or tame, he can master, and will commonly destroy when he is hungry.

Does he destroy every animal that comes within his reach?

This animal, though by nature fierce and destructive, is sometimes generous and even kind. When not hungry, he will let the smaller and weaker animals, go away without injury, as though he was too proud to destroy those who can make no defense against him. He has often been known to live in friendship and harmony with a small dog, and to give him a part of his meat, even when he was hungry himself.

Can the Lion be tamed, so as not to hurt any person?

The Lion, when taken young, can be taught to treat his master with much attention and kindness. He will allow him to put his hand in his mouth, to take hold of his claws, and even to beat him severely, without showing any signs of anger. It is never safe, however, for a stranger to go within reach of a full grown Lion.

Is the keeper always safe, in such familiar conduct with the Lion?

Even the keeper has often been known to suffer by placing too much confidence in the Lion. For this animal has sometimes, on very slight provocation, killed the man with whom, for years, he had always been friendly and familiar.

How does the Lion differ from the tiger?

The Lion and tiger, although animals of the same kind, are not equally cruel and voracious. In appearance, the Lion differs from the tiger, in having a more noble and majestic form, and in being adorned with a mane. His face is broader, and more terrible, but does not look so spiteful, as that of the tiger. The Lion destroys only to satisfy his hunger, while the tiger destroys because he is cruel, and often kills what he does not eat. The Lion is sensible to kindness, and becomes fond of his keeper, while the tiger treats every one, who comes near him, as an enemy.

ANECDOTE I.

A Hottentot went, one day, to drive his master's cows to a pool of water, that they might drink, when, just before he got there, he saw a huge Lion lying near the water, among the grass to cool himself. Being terribly alarmed at so unexpected a sight, he instantly ran away as fast as he could, and thinking the Lion would seize the first animal that came in his way, he went through the herd of cows, so that if the animal followed him, he might take a cow, instead of himself. But in this, the man was mistaken, for the Lion followed him through the herd, of which he took no notice, and pursued on after the Hottentot. The man on looking around and finding that the monstrous beast had his eyes fixed on him, and that he was singled out as his prey, became almost stupid with fear. He however had strength enough to scramble up into an aloe tree, in the trunk of which, luckily for him, there had been cut a few steps, for the purpose of coming to some birds' nests, which its branches contained. At the moment of his going up the tree, the Lion made a spring at him, but missing his aim, fell to the ground. He arose, surly and disappointed, and walking around the tree as if he intended yet to find out some way of getting to the poor Hottentot, who to avoid his seeing him, had crept behind the nests. It may be proper to observe, that these nests belonged to a small bird, called the sociable Grosbeak, and that hundreds of them build their nests in the same tree, so that they make nearly a solid clump, which is sometimes almost as large as a load of hay. The Hottentot having hid himself among these nests, remained for a long time quite still, hoping that the Lion would get tired of watching for him, and go away. At last, he ventured to peep around one side of the nest, when to his terror, his eyes met those of the Lion, still greedily watching him, and as it were, devouring him with his looks. The man drew back his head in an instant, and again made himself as quiet as he could in so horrible a situation, for the animal looked so fierce, that the man did not know but he would try to climb the tree after him. The Lion seeing that the Hottentot was out of his reach, and that there was no other chance of success, but by waiting, quietly laid himself down at the foot of the tree, from which place he did not move for twenty-four hours. At the end of this time, the animal became so parched with thirst, that he was obliged to go down to the pool, to drink. The Hottentot seeing with joy, his terrible enemy had left him, with fear and trembling came down from the tree, and ran off to his house, as fast as his feet would carry him, where he arrived in safety. It appeared afterwards, that the Lion, having gone to the pool and drank, returned again to watch his prey, but having found by the scent, that the man had gone off, he followed him by his track, nearly to his house.

This poor ignorant Hottentot had never read his Bible, and therefore did not know that there was a Saviour through whose kindness, he had been thus wonderfully preserved from the jaws of the lion. Had he known of this Saviour, and done his duty towards him, when he got home in safety, he would have kneeled down and thanked God, through him, that he had been preserved from a death so cruel, as that of being torn in pieces by the wild beast.

ANECDOTE II.

It is said, that the Lion will sometimes become so attached to his keeper, as not to forget him, but will signify his kindness and attachment if he sees him after a separation of years. The following anecdote seems to show that this is true.

Some company having dined one day, with the Duchess of Hamilton, after dinner went out to see a Lion fed, which she kept in a yard near her house. While the company were admiring his ferocity, and were teasing him with sticks, to make him leave his food and fly at them, a servant came to tell the Duchess, that some soldiers waited at the gate, and desired to be admitted to see the Lion. They were accordingly admitted, and came in just at the time, when the animal was in the

greatest rage; at one moment growling over his meat, and at the next flying at, and trying to bite those who disturbed him at his meal. One of the soldiers, going forward towards the cave, called "Nero, poor Nero, dont you know your master." The Lion, before so fierce, instantly knew his voice, and turning his eyes upon him, left his meat and went towards him, showing every token of joy and submission. The soldier patted his head, which the Lion in return, rubbed against his hand, showing as many marks of affection as the dog does, after being long separated from his master. The company were astonished at so sudden a change, in the actions of the fierce animal, and asked the soldier who he was, and why the Lion was so glad to see him. The soldier told them that when Nero was brought out from Gibraltar, three years before, he was on board the ship, and had the care of him on the passage. They had not met, he said, from that time to the present, and he was quite happy to find that the poor beast could show so much gratitude for his former attentions.

ANECDOTE III.

There are many stories, which show the generosity and gratitude of the Lion. The following one, has been often told, and is contained in many books, but is not therefore, the less interesting to those who have not before read it.

When Rome was mistress of the world, she had a colony in Africa, over which a governor was appointed. This governor had many servants, or slaves under his command, and being a cruel man he sometimes treated them so ill, that they run away from him. Among these slaves, there was one named Androcles, who was so cruelly treated, that rather than live with his master, he escaped into the desert, where being exhausted with hunger and fatigue, he took shelter in a cave, among the rocks, to rest himself. He had not been there long, before an enormous Lion came in where he was. Androcles seeing that he could not escape, gave himself up for lost, and expected the beast would instantly tear him in pieces.

The Lion went up to him, but instead of growling, or offering to do him any injury, held up his paw, which was wounded and bloody, and seemed to want the man's help. Androcles knowing that he was in the animal's power, and thinking that nothing he could do, would add to his danger, did not try to get out of his way, but took hold of his foot, and looked at it. He there found a large thorn, sticking in his flesh, and which the animal seemed to wish him to pull out. The man did not know but in taking it out, he should so hurt the beast, that he would destroy him on the spot, but with a trembling hand, he ventured to pull out the thorn, when to his great joy, he found that the grateful beast, instead of hurting, caressed him in the kindest manner. At night, the man and Lion lay down, and slept together in the greatest harmony, and the next night the beast went out, in search of prey, and having caught some, brought it to the den, and laid it down at the man's feet. The man cooked his meat by building a fire of such small wood as he could find, and in this way Androcles lived with the Lion for three years; the Lion every day bringing him such game as he could catch.

At the end of this time, the man knowing that his cruel master was no longer governor in Africa, and thinking that himself was forgotten, left the Lion's den, when the animal was absent, and went back to the Roman colony, where he had before lived.

But being unfortunately known as a runaway slave, he was taken up, and sent to Rome, to his old master, who had before gone there. In Rome, at that time, the master had the power of putting his slave to death for the crime of running away, and the master of Androcles, was so unfeeling, as to order that he should be thrown to a Lion, as a punishment for the crime of escaping from his own cruelty. The people assembled in great crowds to see such an awful death as they expected this poor slave would meet with, just as they assemble in this country, when they expect some miserable man is to be hanged. Androcles, being placed in a situation where he could not escape, and where the people could see him, an enormous Lion was let loose upon him as his executioner. The man in the agony of his situation, did not know the Lion, and had no doubt but his last moment of life had come. But the grateful beast, instead of opening his terrible jaws to devour the poor slave, fell down at his feet, and fawned upon him, and caressed him, as a dog would do, who had found his long lost master. Androcles then saw to his great joy, that this was the Lion, with which he had so long lived in Africa, and who, like himself, had been caught and carried to Rome, to be exhibited at the public shows.

The Roman emperor, hearing of this singular friendship, between the Lion and Androcles, ordered not only that the slave should be set free, but also that the Lion should be given to him as a present. The Lion would never leave his kind master, nor would Androcles ever forsake his friend the Lion, to whom he had twice owed his life. The slave now becoming a freeman, led his Lion about the streets of Rome without fear, and the people being curious to see such an instance of friendship, gave him so much money for the sight, that he soon became rich, by showing his Lion.

Here we see that a poor dumb beast was capable of showing gratitude, or of returning good for good, for a

kindness done to him three years before. We do not expect that the beasts of the field will return good for evil, for they do not think enough on the subject to know, that it would be right, and best for themselves, and others, to do so. But children should return good for evil, for if they return only good for good, they are no better than the Lion, who we see does the same thing. If one person does a kind act towards another, because that person had done the same towards him sometime before, he can claim no merit for so doing, for this is only an act of common honesty. Christ says, "For if ye love them which love you, what reward have ye? do not even the publicans so?" Here then we see, that we can claim nothing good, for loving them that love us. Let us therefore, do as Christ commands, when he says, "Love your enemies, bless them that curse you, and do good to them that hate you." By doing so, we shall not only gain the approbation of all good people, but the love of our Heavenly Father.

THE TIGER.

What kind of an animal is the Tiger?

The Tiger is an animal of the cat kind.

How large is he?

The Royal Tiger is abont the size of the largest lion, being from three feet and a half, to four feet high, and from eight to ten feet long.

What is the shape of this animal?

His shape is very much like that of the cat; but his legs are thicker and stronger in proportion to his body, than those of the cat. His ears are small; his month is wide; and his teeth and claws are long and terrible.

What is his color?

The color of this animal gives him a most beautiful appearance. It is deep yellow, striped aronnd the body with black. On the back the yellow is deepest, and it is there tinged with red, but grows paler along the sides, while under the throat, it is nearly white.

What is said of the fierceness and cruelty of this animal?

The Tiger is the most ferocious, and blood-thirsty of all beasts. He is so cruel, as never to be contented with slaying, so long as he sees any living creature near him.

Does he kill what he does not eat?

His rage for destruction is such, that he does not eat, so long as he can have the pleasure of killing. Even when he is not hungry, he delights in tearing other animals in pieces.

In what country does he live?

The native conntries of the Tiger, are Asia, Africa and India. In the hottest parts of these countries, and particularly India, the Tiger is the most savage and dangerous. There he roams about in the woods, devouring whatever living creature he can find.

Can the Tiger be tamed?

This animal has seldom, or never been so far tamed as to make it safe for a stranger to go near him, when full grown. Young Tigers have however permitted dogs to live with them.

Will not kind and gentle treatment make him attached to his master?

Neither the kindest, nor the most severe treatment, has ever subdued this ferocious animal. He will often bite the hand that feeds him when he is starving, just as soon as he will one that strikes him.

Is he not afraid of any other animal?

In his rage, he will attack every living beast, except the elephant, and the rhinoceros, and even these he does not always avoid.

Will he attack men also?

He is so bold and fierce that he does not even fear the face of man, but will attack the solitary traveler wherever he can find him, or at a single bound, select his victim from a group of men.

Is he a match for the lion?

The Royal Tiger does not run when he sees the lion, and if the lion offers him battle, he does not refuse the combat. Sometimes the Tiger, it is said, will beat the lion, and destroy him, and sometimes these battles are so terrible that both animals are killed on the spot.

What is said of the beauty of this animal?

The Tiger is called the most beautiful of quadrupeds. The perfect blackness of the stripes around his body, with the deep yellow between them, and the shining smoothness of his hair, gives his skin very uncommon beauty. Besides the beauty of his skin, he has an elegant form, which fits him at once, for swiftness and agility.

How does the Tiger seize his prey?

The Tiger seizes his prey exactly as the cat does. The cat does not seize her prey by running it down like the dog and hyena, but she watches until the poor little mouse comes along, when she springs upon it, at once. Just so the huge Tiger does. He hides himself where the buffalo, or other animals come to drink, and when one comes near him, he gives a bound, and seizes it with his terrible claws and teeth.

What is said of the strength of this animal?

It is said that the Tiger is so amazingly strong, that after having killed a buffalo, an animal larger than an ox, he throws it across his back, and holding it with his teeth, runs off, just as a fox runs away with a goose.

Do Tigers go in droves, or herds, like zebras and wild horses?

These animals are so fierce and spiteful, that they never can agree to live in peace, even among themselves, and hence they never run in droves, nor do they assist each other in their combats with other animals.

What is the difference between the Tiger and the leopard?

The shape of the Tiger and the leopard are very nearly alike. Their colors are also alike, being yellow and black; but the arrangement of these colors is quite different in the two animals. The Tiger is yellow, *striped* with black, while the leopard is yellow, *spotted* with black. The size of the Tiger is also much larger than that of the leopard; he is also more fierce and cruel. The leopard can be tamed so as to be glad to see his master, but the Tiger is seldom glad to see any thing which he cannot tear in pieces and devour.

Is this animal of any use to man?

The skin of the Tiger, on account of its singular beauty, is valuable, and sells at a high price, but no other part of the animal is of any use.

If the Tiger himself is of little use, his history perhaps may be useful, for we must not believe that any thing has been made without a good design.

If it should be asked for instance, why the most beautiful of quadrupeds, should be at the same time one of the most ferocious and hateful of all animals, in his actions, we may answer, that the Creator, perhaps intended to show us how little value we ought to set upon beauty, by thus bestowing it on the worst of creatures.

In not permitting such strong and cruel animals to run in droves, the Creator's wisdom, and his kindness towards man is plainly to be seen. For did Tigers herd together, and combine to do mischief, the people where they live, would either be destroyed by them, or be obliged to go constantly with guns or spears in their hands, to defend themselves, and save their lives. Thus we see that the ferocity of Tigers, being such as not to admit of their running in droves, is the very means by which their wide destruction is prevented.

ANECDOTE I.

The following story will not only give some idea of the boldness and fierceness of the Tiger, in India, but will show the great danger there is, in going into those parts of the country where he lives, even when every care is taken to frighten him away.

Mr. Munro, and three other gentlemen, left their ship and went on shore in India to hunt deer. They had not walked far from the shore, before they saw the tracks of several Tigers, but not supposing themselves in any danger, with their loaded guns in their hands, they continued to hunt until towards noon. At length, growing tired, and wishing to sit down to rest themselves, they, in the first place, fired their guns, and then kindled a large fire, to frighten away the Tigers, if any happened to be near them. They then set down to rest and take their dinner, but had only just begun to eat, when one of their servants came to say, that a fine deer had come very near them. The gentlemen instantly took their guns to shoot at the deer, but at that moment a horrible growl was heard close to them, and before they had time to see from whence it came, an enormous Tiger sprang and seizing Mr. Munro, carried him away into the woods. This was done so quick, that there was no time to fire at him, until he had run some distance with Mr. Munro in his mouth. The gentlemen, knowing that their unfortunate companion must certainly be killed, unless they could hit the ferocious beast, instantly took good aim and fired. The Tiger, however, continued to run off with his prey, and Mr. Munro was given up, as torn in pieces

and devoured. But to the great joy of the company he soon came back, though bleeding and torn in the most dreadful manner. The balls which the gentlemen had fired, wounded the Tiger, so that he was soon obliged to stop running, and his bleeding made him so weak, that Mr. Munro, by exerting all his strength, finally got away from him. But the cruel beast had wounded the unfortunate man so terribly, about his head and neck, that he died in a few days. This animal, says the same account, was four feet and a half high, and nine feet long, and his roar, when he sprang upon Mr. Munro, was horrible beyond description.

ANECDOTE II.

The following singular story of the tameness and docility of a young Tiger, is taken from Biugley's Animal Biography. Perhaps there is not another instance where this animal has been so tame and kind. It was not, however, the Royal Tiger, but one of a smaller kind.

In the year 1790, a beautiful young Tiger was brought from China, in a ship called the Pitt. This animal was so kind and tame as to be quite harmless, and was as playful as a kitten. It often slept with the sailors, and while lying on deck in the day time, warming itself by the sun, would suffer two or three of the men to lay their heads on its back, as on a pillow. It would often, however, steal the sailors' meat before it was cooked, and hide itself away to make a comfortable meal of it. One day, a sailor happening to see him steal his meat, followed the animal, took the meat away from him, and gave him a severe beating for the theft. This the animal bore with all the patience of a dog. He would often run up the mast, or jump from one rope to another, with surprising agility. He would also play with a dog, which was on board the ship, in a manner so diverting, as greatly to amuse the sailors. This animal, when first taken on board the ship, was only about a month old. When he was a year old, he was given as a present to the king of England, who had him confined in the Tower of London, a place where wild animals are kept. Here he was put into a den, and had a keeper to take care of him, but continued so good natured, that when he was two years old, his keeper ventured to put a small dog into his den. The Tiger was so kind to the poor little animal, that he did it no injury, and soon after, became so attached to it, as to appear quite uneasy when it was taken away to be fed, for the keeper, at first, did not dare to let it eat with the Tiger. When the dog was brought, and put into the den again, the Tiger always showed signs of pleasure, and would lick the little animal, as a cat does her kitten. In one or two instances, the dog was left, by mistake, in the den, when the Tiger was fed, and ventured to eat with him. This the Tiger did not appear to like, but was not so angry at the offense as to injure his little companion. After having thus lived with the Tiger for several months, this dog was taken out, and another put in, of about the same size. Care was taken to feed the Tiger well, before his new companion was put in. The Tiger seemed to like this dog just as well as he did the other, and began to lick him as he did the other. At this, however, the little animal was greatly alarmed, and tried to get out of his way; but when he found that he was not to be hurt, he became quiet, and in a day or two appeared perfectly contented with his situation. The Tiger would allow this little dog to play with him, without showing the least sign of anger. Sometimes he would bark at him, and bite his mouth or his foot. Of this the Tiger took no notice, except now and then, to hold up his foot so high, that the little animal could not reach it.

More than two years after this animal had been placed in the Tower, one of the men, who came over in the ship with him, and the same one who beat him for stealing his meat, came to see him. This man and the Tiger had been attached to each other, while on board the ship, but had not met since. The animal instantly knew him, and rubbing himself backward and forward on the side of his cage, seemed greatly delighted at seeing an old friend. This man asked the keeper to let him go into the den with the Tiger, but was at first refused, for fear the animal would tear him in pieces. The man, however, declared that there was no danger, and after a good deal of persuasion, the keeper let him in. The animal showed every mark of joy in his power on this occasion. He rubbed himself against him, like a cat, licked his hands, and caressed him in the fondest manner. The man remained with him two or three hours, and such was the kindness of the Tiger towards him, that he began to be afraid that he would keep him there against his will, for he did not like the idea of staying with him through the night. The keeper, therefore, contrived to get the animal into another den, when the man escaped.

ANECDOTE III.

In the East, it is not uncommon for kings and princes, to exhibit combats between wild animals, for the amusement of the people. This is a barbarous and cruel practice, and is sometimes so conducted, as to excite feelings of pity, towards animals, which on other occasions, are only seen with fear or hatred.

The king of Siam, in India, ordered a combat between a Tiger of the largest size, and three elephants. For this purpose he had a large piece of ground enclosed with a high fence, in which the animals were placed, and on the outside of which, the people might stand, and by looking through the fence, could see the fight with-

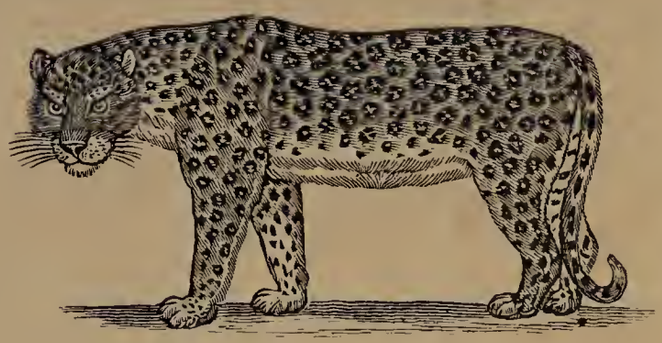
out danger. The elephants had their heads, and a part of their trunks, covered with a very strong kind of cloth, as a defense against the claws of the Tiger. The elephants were first brought into the enclosure, or yard, and set at liberty, and then the Tiger was brought in. But the poor animal was not allowed justice, for he was held by ropes, until one of the elephants went forward, and gave him three or four blows with his trunk, with such force, that he was knocked down, and lay, for some time, as if he was dead. This treatment, towards the Tiger, was cruel and unfair; but it did not destroy his courage; for the instant he was set at liberty, he flew, with a loud roar, and in the utmost fury, at the elephant who had beat him. The Tiger tried to seize the elephant's trunk, but that cunning animal drew it back, so as to let her ferocious enemy strike against her tusks, and in an instant threw him up into the air. This wounded the Tiger, so that he became less courageous, and did not like to return to the combat, but went to the fence, and tried to catch hold of the people, who stood on the outside. All three of the elephants were then sent to attack him at the same time, and the poor animal was soon made to feel that he could not stand against three enemies, who gave him many blows a piece, each of which would have killed an ox. This unequal and cruel combat was continued, until the Tiger could no longer stand, when the king, seeing that the elephants would certainly kill him, if let alone, ordered them to be taken away, and thus ended the battle.

No one can deny, but this was a shameful and wicked piece of barbarity. For although the character of the Tiger is hateful, and his actions cruel; and although men have a right to destroy him, to prevent mischief, yet it ought to be considered, that the Creator has made him with a ferocious disposition for some good purpose, and therefore, that we have no right to be cruel towards him, because he is so towards us. On this account, men do wrong when they exhibit combats between wild beasts, for in all such cases, one, or both of the animals, have to suffer much more pain, than they would, if killed at a single blow. Even the Tiger, a beast for whose sufferings we are least apt to feel, may be so cruelly treated, as to excite pity, as is shown by the above story.

The female Tiger, although she is always fierce and rapacious, is much more so, while she has the care of her young, than at other times. It sometimes happens that the hunter will find her cubs, when the mother is not with them, and these he takes and carries away as a valuable prize. When the old Tiger, on going to her den, finds that her young have been carried away, her fury is beyond all bounds. She instantly sets off in pursuit of those who have taken them, and if she can find the robber, will tear him in pieces, and then carry her cubs back to the den. The hunter knows what she will do, if she overtakes him, and therefore when he sees her coming, will drop one of the young Tigers, which the mother takes in her mouth and carries back to the den.

While she is doing this, the hunter runs as fast as he can, with the other cubs, so as not to be overtaken again. But if he has far to go, the enraged mother generally comes up with him once more, when he drops another cub, which the mother carries back as before. The hunter then takes care to get to a safe place, before she returns again, and thus carries off in safety, one or two cubs.

In this manner it is, that Tigers, which are carried about the country to be shown, are taken; and hence it is, that no full grown Tigers are ever seen at such exhibitions; for these animals, by being shut up and fed sparingly, never arrive to their full growth. It is very rare that a Royal Tiger, of more than six or seven feet long, without the tail, is seen in a cage, and yet the same kind of animal has often been killed in Bengal, measuring nine or even ten feet long, without the tail, and from four to four and a half feet high.



THE LEOPARD.

What kind of an animal is the Leopard?

The Leopard is an animal of the cat kind.

How large is this animal?

The back of this animal is as high as the head of a child of two years old, and his body is as long as a bench on which four or five children can sit. He is about two feet and a half high, and a little more than four feet and a half long.

What is his shape?

His shape is like that of the cat and the tiger. His head is small; his ears short; his body long, and his legs short and strong.

What is his color?

His color, along the back, is yellowish brown, spotted with black; his head, face, and throat are pale brown, and his breast pale yellow. Every part of his skin is spotted with black.

Does the Leopard look fierce and dangerous?

When this animal is quiet in his cage, and no one goes near him, he looks mild and innocent, like the cat. But if any person goes to him when he is eating, or strikes at him with a whip, he growls, shows his teeth, and looks very fierce and dangerous.

Is he a cruel and ferocious beast, like the tiger?

The Leopard is not so cruel or ferocious a beast as the tiger. He is more kind to his keeper, than the tiger, and will not always bite, when he is touched with the hand.

Can this animal be tamed?

He can even be tamed when taken quite young, and treated with kindness. Some Leopards have been so tame as to follow their masters like the dog, and when patted on the head, to purr like a cat. He is however a dangerous animal when ever so tame, for he will sometimes get angry and fly at his master, and try to tear him in pieces.

Where does he live?

This animal is found in the greatest numbers in Africa. But he also lives in Asia.

On what kind of food does he live?

The Leopard lives on such animals as he can catch, by springing upon them in the woods. But sometimes, when he is hungry, he will leave the woods and go to the sheep-yards, where he makes terrible destruction, often killing a whole flock in one night.

What is said of the hunting Leopard?

The Hunting Leopard is not so large as the common Leopard. He is sometimes tamed, and taught to catch other animals for his master. He is taken into the woods in a cage, and when his master sees a deer, he takes the Leopard out and shows it to him. The cunning animal creeps along slily, like a cat, until he gets near his game, he then springs upon it, and holds it fast for his master.

Is the Leopard of any use to man?

The skin of the Leopard is very beautiful, and sells at a high price. It is used in this country for the housings of saddles, and for pistol cases. The flesh of the Leopard is also useful in Africa, where it is eaten by the poor negroes.

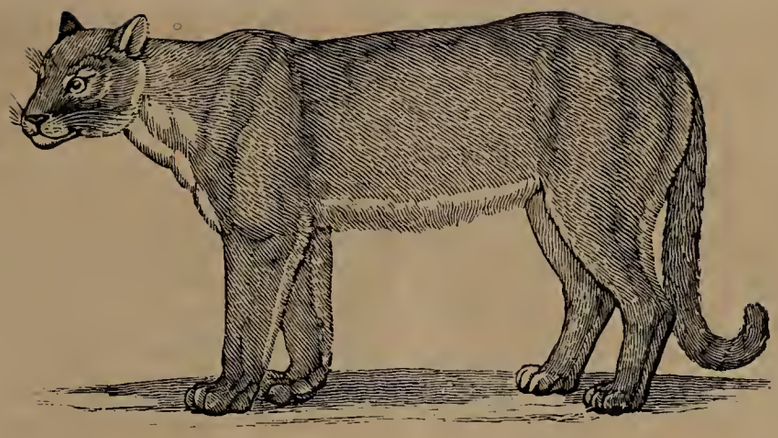
ANECDOTES.

The Leopard, like other beasts of this kind, shows no mercy to such living creatures as he can master. He kills what he does not want, and so long as he can have the pleasure of destroying, he does not even eat. Thus, he often kills great numbers, without eating any.

Mr. Kolbe says that two Leopards, with their three young ones, stole into a sheep-fold one night at the Cape of Good Hope, and killed nearly a hundred sheep. It seemed from the short time they had to make all this destruction, that they did not eat any thing until all the sheep were killed. The old ones then took three sheep, that were dead, and laid them before their young ones to eat, and having all eat as much as they wanted, the parents, like good providers for their family, each took a whole sheep in their mouths, and began to move towards the woods. They however paid dearly for this night's robbery; for the people, finding what had happened, pursued, and destroyed them all, except the old male, who escaped to the woods, in spite of all they could do. Mr. Kolbe also says, that the Leopard will not, like the wolf and hyena, eat flesh that has been long killed; nor will he touch any meat that has been killed by other animals.

Leopards are so selfish and quarrelsome, that they cannot live in peace, even with each other. When two are shut up together in a cage, one seems to wish the other dead, so that he can have all the food that is given them. When they have a piece of meat thrown in for both, they cannot be contented to divide it, and each take his part, but they both want the whole, so that they keep growling and striking each other, as long as any of their food is left. When it is all eaten up, and there is nothing to contend about, they again become good natured and friendly, and lie down together in peace. But they are always ready to fight again, if there is any thing to quarrel about.

I have seen some children, who, like the Leopards, were always ready to quarrel, or even to fight, when they could not have every thing they want. Such children are much worse than Leopards, because these dumb beasts do not know good from evil, and therefore do not know that it is wrong to fight. But children know good from evil. They are taught by their parents, and at Sunday Schools, that it is not only mean and shameful to quarrel and fight, but that it is wicked in the sight of God. Now let every child, when he gets angry, say to himself, if I quarrel and fight I shall be no better than a Leopard, or a dog; but I ought to be better than these animals, for God has given me power to speak, and to know good from evil, which power he has not given to the beasts. Let him think, also, that if other children quarrel, and do wicked things, this is no excuse for him, and that it is better in the sight of all good people, and in the sight of God, to suffer wrong than to do wrong.



THE COUGAR.

THE COUGAR

[*This animal has been improperly called Panther or Catamount.*]

How large is the Cougar?

The Cougar is about as tall as the leopard, but is longer and heavier than that animal. His body is about five feet and a half long, and a little more than two feet and a half high; his tail is half as long as his body.

What kind of an animal is he?

He is an animal of the cat kind, and is the largest one of this kind, which is found in America.

What is his shape?

The shape of the Cougar, is like that of the cat, and the leopard. His body is long and low, his head small, his tail long, and his teeth and claws sharp and strong.

What is the color of the Cougar?

His color is dark reddish grey, deepest on the back, and lighter along the sides. Under the throat it is nearly white. The ears are nearly black on the outside, and yellowish white on the inside.

Where is he found?

He is found in the great forests of America. Many years since, when the country was covered with wood, this animal lived in all the Southern States, and in those of New England also. But as the woods have been cut down, he has retired; and is now only to be found among the rocks and mountains of the wilderness.

Is he a fierce and dangerous animal?

The Cougar, like all the wild animals of the cat kind, is very fierce and blood-thirsty. He is sly and cunning in his actions, and like the tiger and cat lies hid, or creeps softly along until he can spring upon his prey. Sometimes he climbs up a tree, and waits for some animal to come along, when he suddenly drops down and seizes it.

On what food does the Cougar live?

The Cougar lives entirely on the flesh of animals which he commonly kills for himself. He makes dreadful havoc among sheep whenever he can find them. Like his brethren of the cat kind, he always kills more than he can eat, and takes pleasure in destroying every living creature that he can overcome. He seeks his prey during the night, and in the day time lies still, either in a tree, or on the ground among the leaves.

What is the difference between the Cougar and the leopard?

The Cougar differs from the leopard, more in color than in shape. The Cougar is reddish grey, in color, while the leopard is yellow, spotted with black. The Cougar is longer than the leopard, and his head is smaller. The leopard does not, like the Cougar, climb trees, and drop from them on his prey. In fierceness and cruelty these animals do not differ, but the Cougar is stronger than the leopard.

ANECDOTE I.

The substance of the following story is taken from Dr. Godman's Natural History, a book in which many curious anecdotes are told of animals.

Several years ago, a man who had a good deal of money with him, was travelling through the woods in Ohio, where there were only a few houses. When the money was paid to him, two or three persons were present, who saw it, and looked as though they wished it was theirs, and therefore the traveler was afraid, when night came on, that they would follow, and rob him of his money. The traveler had a man with him, but neither of them had any thing to defend themselves with, if they should be attacked. They therefore thought best, when it should grow dark, to go into the woods away from the road, and without making any fire, to lie down on the ground, and cover themselves with their blankets. By doing so, they thought, that the robbers, if they pursued, would not be able to find them. Having gone into the woods after it was dark, they turned their horses loose, and lay down to sleep. In the night they were awakened by hearing their horses snort, as they sometimes will do, when a stranger comes near and frightens them; and in a few minutes they heard them run, as though some one was trying to catch them. A short time after this, the travelers both heard what they be-

lieved to be a man, crawling towards them on his hands and feet; for they could hear first one hand press gently on the leaves, as if to avoid making a noise, then a foot seemed to be lifted up, and set softly down, and then the other hand, and foot in the same way. The men now had no doubt, but the robbers had found out where they lay, and had come for their money. When therefore, he had got, as they thought, within about ten feet of them, they touched each other as a signal, and both sprang up, and ran some distance through the woods, and lay down again, hoping to avoid the robbers in this way. After this, they heard their horses snorting, and bounding through the woods, with the greatest violence; but they did not dare to get up, and see what was the matter, for fear of the robbers.

When day light came, they could not at first find their horses, but having climbed up into a tree, they saw them, at a distance, and set off to catch them. On going near these animals, they saw blood on them, and in a moment knew what had happened. A cougar, instead of a robber had awakened them, and had chased their horses through the woods, and torn the poor creatures so dreadfully that they could hardly walk. It was this animal, creeping softly towards them, that they took for the coming of the robber, on his hands and feet, and they must therefore have been in very great danger of being torn in pieces by him.

How thankful these men ought to have been to their Creator, for having watched over their lives during the darkness of the night, and when so ferocious a beast as the Cougar was close upon them. We do not always know, it is true, when our lives are in danger, nor when we shall die. But to escape so sudden and dreadful a death, as that of being torn in pieces, by wild beasts, should certainly call forth our thanks to that Great Being, in whose hands are both life and death.

ANECDOTE II.

The substance of the following story is also from Dr. Godman's Natural History, and is here told to show the great strength and savage ferocity of the Cougar.

Some years since, two hunters, with their two dogs, went into the woods in search of game, near the Catskill mountains. Coming to a large hill, they agreed to go around it, one going one way, and the other going the other way, so as to meet on the other side of the hill. Each man took his dog with him, and it was understood that if either should find any game, he should fire his rifle, when the other would go to him as soon as he could. Soon after parting, one of them fired his gun, which the other hearing, ran towards the place from whence the sound came, to find his companion, but could not at first see, or hear any thing of him. After looking for some time, he found his companion's dog torn in pieces and dead. This gave him dreadful alarm, for fear the man had also been killed, as he could see nothing of him. While looking about to find him, he heard a terrible growl, nearly over his head, and looking up, saw a Cougar on a large tree, having in his claws the dead body of his companion, which he had just killed and carried up there. He was struck with horror at such a sight, but at the same time saw that his own life was in danger, for the Cougar was making ready to spring upon him also. Knowing that he should not, by firing, hurt his companion, who was already dead, and thinking that if he did not kill the ferocious beast, he should be killed himself, he took good aim, and fired at him. The Cougar instantly fell from the tree, along with the dead body of the man, affording a dreadful sight, which the living man was obliged to behold. As soon as they came to the ground, the dog rushed upon the Cougar, but the fierce beast, though mortally wounded, gave him such a terrible blow with his paw, as to lay him dead by his side. The living man now ran for help, for his rifle was not loaded, and he did not know but the cruel beast would destroy him after all. He soon came back with several persons, to witness a horrid sight, for there lay the Cougar dead on the ground, and near him the lifeless body of the man, and those of the two faithful dogs, torn in pieces.

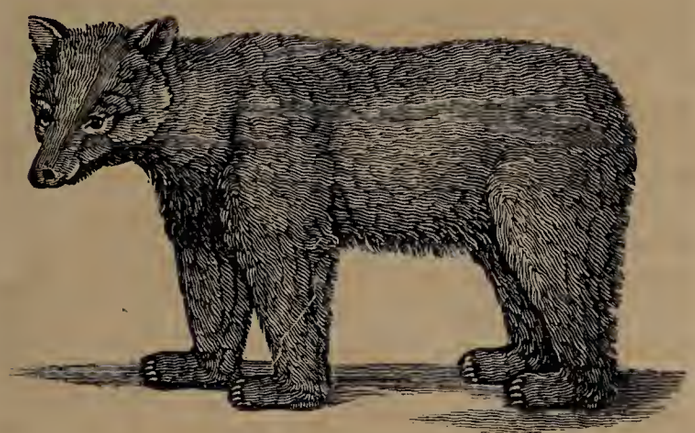
The skin of this Cougar, it is said, is still preserved, in the New York Museum.

We may learn from this sad story, that every person, whether young or old, ought to be prepared to die suddenly, for no one can tell when his death will come. This hunter, when he went into the woods, thought he should return home again to his friends, alive and well. He did not think that day would be his last day, nor that a wild beast would be the means of his death. This shows how little we know of what a day may bring forth, and is a warning, that in the midst of life we are in death. Let us then always be careful how we do wrong, for we do not know that we shall have time to repent of our sins, before we are called out of the world, and brought to our final account.

THE BEAR TRIBE.

Nearly all the Bears are of large size, and of great muscular powers. Their colors, with the exception of the White Bear of Greenland, are either brown or black. They are chiefly found among mountains, and in countries thinly inhabited. Several of the species, during the winter, conceal themselves in caves, or hollow trees, where they lie in a torpid state, without food.

All the Bears use their fore-feet with facility, some of them using their paws like hands in feeding themselves. Although slow in motion, when compared with the cat tribe, several of them climb trees with facility. Their food is chiefly nuts, grapes and other vegetables.



THE BLACK BEAR.

How large an animal is the Black Bear?

The Black Bear is as tall as a child of four years old, and as long as a bench on which four or five children can sit. He is about three feet high, and from four to five and a half feet long.

What is the shape of this animal?

His legs are long, his body short and large; his feet are long and end in five toes, which are armed by as many sharp nails. His nose is sharp, his eyes small, and his head large.

What is his color?

His color is black, except about the face and nose, where it is light brown.

What is his coat or covering?

The covering of the Black Bear, is a long, soft, woolly hair, which is thickest about the legs and under the chest, and thin on the back.

What is the food of this animal?

His food is chiefly vegetables, such as acorns, chestnuts, grapes and corn. He is also very fond of honey. When pressed with hunger, however, he eats animal food, and attacks other animals with fierceness and courage.

Can this animal be tamed?

When taken young he is easily tamed, and is taught various tricks to amuse people. He will follow his master, and obey his master's commands. But still the kindness and attachment of this creature is not to be trusted, for if he should get angry, he will snap at the hand that feeds him, and even destroy his best friend.

In what country is this animal found?

The Black Bear lives in the forests of North America. He is also found in Europe, Asia and Africa.

Does he find his food on the ground, or does he climb trees in search of it?

This animal finds most of his food on the ground, but when he is hungry, and cannot find enough on the ground, he climbs the trees after more. When on the tree, he holds on to a limb with one paw, and reaches out the other to take hold of the fruit, just as a man would do with his hands.

Where does this animal live, during the winter?

In the winter this Bear goes into his den, which is sometimes the hollow of an old tree, and there he lies in a sleepy or torpid state until spring. Whether he sucks his paw, or not, all this time, as some people think, no one knows. It is certain, however, that when he goes to sleep for the winter, he is commonly very fat, and that when he makes his appearance again in the spring, he is quite lean.

How does he live for several months without eating?

It is supposed that while he is fat, he has no appetite, and that his fat serves him instead of food. In the spring, when he comes out of his den, he has a most voracious appetite, eats every thing he can get, and soon grows fat again.

ANECDOTE I.

Although the Black Bear appears like a dull and stupid animal, yet when taken young, he may be taught to perform tricks, which even in the more sagacious animals, would appear surprising.

We have seen some very curious things done by a little Black Bear, which his master said came from Africa. This Bear, according to his own story, for he told us his age, was four and a half years old. His master said he had been about three years in learning him to play his tricks.

The Bear was tied, by a rope, a yard or two long, to a staple driven into the floor. When persons went in to see him perform, his master would take a parcel of cards, on each of which was printed, a capital letter, and place them in a circle around him. The keeper would then request one of the visitors to mention a short word, which he said the Bear would spell. If the word was John, the keeper would say, Toby, which was the Bear's name, the gentleman wishes you to spell John. On hearing this, the animal would go and bring the letter J in his

mouth, and give it to his master. The master would then give him a little piece of apple, and tell him to bring the next letter, which being done, he would give him another piece of apple, and so on, until the word was spelled.

The keeper said that his Bear could tell the time of day by a watch. The letters were therefore taken away, and figures were placed around him in their room. A watch was then held before the animal, and he was told by his master to bring the figures which would show the hours and minutes by the watch. He brought 2, and then 25. It was twenty-five minutes past two o'clock, so that the Bear told the time exactly.

This little animal did many other things of the same kind, such as telling the days, hours and minutes in the year, the ages of persons, and so on. These he did, by bringing the figures, which made out the numbers required, as already stated.

Now we must not suppose that the Bear knew either the figures, or the letters, but that he was directed which card to take by some secret sign, conveyed to him by his master. But what this sign was, and how it was given to the Bear, in so secret a manner, was quite unaccountable to those who did not know the mystery. The visitors watched both man and beast in the most attentive manner, but could see no motion of the hand, or foot, nor any other sign by which the master's wishes could be conveyed to the animal.

In whatever way this was done, it shows that the Bear has a much greater degree of docility than is generally believed. For if this creature could have understood a sign, conveyed to him in a manner so secret, as that not one of the numerous visitors who went to see him, could perceive any thing of it, we must at least allow that he was capable of close attention, and of very quick perception.

We see by the above anecdote, what can be done by perseverance, and long trial. If a stupid Bear could be taught to do things so much beyond the reach of ordinary animals, what might not a child be taught to do, with the same industry and perseverance. And what a pity it is, that the man who has taken so much pains to learn a brute, a creature that cannot teach others any thing, should not rather have bestowed his labor on a child, and taught him something useful, which he might then learn to others. The employment of teaching tricks, to a brute, merely for the purpose of carrying him about for a show, is but a poor and contemptible one, while that of instructing a child, a rational and an accountable being, is an employment as noble as it is delightful.

ANECDOTE II.

At Berne, in Switzerland, two Bears were kept in a kind of domestic state, for thirty years. They were kept in a large square ditch, so deep that they could not climb out, and so wide as to allow them to run about for exercise. One end of the ditch was covered over on the top, so as to make a warm and comfortable place for the animals to go when it was cold, and in which they might sleep when they chose. In the middle of the ditch, there was a large hole in the ground, into which, every spring, a tree was cut green from the woods, and placed. There was also in the ditch a trough of fresh water, into which the animals could go in hot weather, and cool themselves. Thus pleasantly situated, these Bears seemed to enjoy themselves perfectly well, and to have the best of health. They did not, like other animals, which are kept tied up, and allowed no liberty, pine for their native woods. Every year, they reared a little family, of two or three cubs. The mother was excessively fond of her young, but the keeper always took care to shut the father away from them. when they were small, for fear he would do them some injury. The old bears seemed to take the greatest delight in climbing the trees, which were placed in their ditch for that purpose; and the young ones, when they became strong enough to climb, took great pleasure in doing the same, and seemed to be as proud of their performances, as a young child is of his, when he first begins to run alone.

At one time, it became necessary to separate the parents, for the purpose of digging them a new ditch, so that they did not see, or come near each other, for many hours. When they met again, it was pleasant to see in such creatures, how much love and affection they had for each other. Both raised themselves up on the hind feet, and put their fore legs around one another, with the greatest kindness.

After having lived about thirty-one years together, the male was killed by a fall from one of the trees, and thus this long and interesting friendship was destroyed. The female appeared for a time, fully sensible of her loss, and so great was her affliction, that for several days she took little or no nourishment. After this, however, she seemed to forget her former companion, and took her food, and became lively as before.

ANECDOTE III.

The following story is from the Percy anecdotes, but as no author's name is mentioned, we should not have placed it here, did it not seem to be true, from the manner in which it is told.

Leopold, Duke of Lorraine, had a Bear named Marco, which was kept in a small den, or hut placed in a barn. During the winter of 1709, some very poor people, who had liked to have perished with the cold, went into the barn for shelter. Among these poor people there was a

little boy, who being very cold, and seeing that Marco's den was a snug and warm place, went into it, without thinking of the danger of doing so. Marco, however, instead of tearing the poor little fellow in pieces, as might have been expected, took him between his paws and hugged him up to his breast, and kept him warm and comfortable until morning; he then let him go to ramble about the streets of the city. At evening the boy returned to the Bear, who was glad to see him, and took him between his paws to keep him warm, as before. For several nights the poor little boy had no other place to sleep, but with the Bear, and what was still more singular, the animal kept a part of his food, to give him for his supper when he came. The keeper of the Bear knew nothing of this for a number of days. At length, going one evening later than usual, to give the Bear his supper, he was surprised to see the animal roll his eyes in a very furious manner at him. The cause of this strange conduct, the keeper did not at first understand, but on looking more closely, he saw to his astonishment, that the Bear had a child clasped in his arms, fast asleep, and that his fierce looks were intended to warn him, not to awake the child by making a noise. The keeper found, when he placed the food before him, that the animal did not seize upon it as usual, but lay still without touching it, for fear, as he supposed, of awaking the child.

A report of this strange story was soon carried to the Duke, who, with some of his nobles, wished to see so curious and interesting a sight with their own eyes. They therefore one night went and staid near the Bear's hut, where they could now and then look in, and see what was doing. They saw with astonishment that the animal never stirred, so long as the boy lay still and continued to sleep. The child awaked very early in the morning, and was much ashamed to find that the Duke and his gentlemen were looking at him; he was also afraid of being punished, for being found there. The Bear all this time, was trying to make the boy eat what had been brought to him the night before, and which he finally did, at the request of the gentlemen. The Duke was so much pleased with this singular friendship, that he had the little boy fed and taken care of, but the poor little fellow died a short time after.

Here we see an instance, where the Bear was much more kind to a little boy, than people sometimes are to each other. For how many people there are in the world, who would have sent the poor little boy away, without giving him either food or lodging. But Marco, more kind than these, gave him both. Let us imitate the Bear when he does well, and when we see poverty in distress, let us always give relief, with a part of what we have.

BEAR HUNTING.

The substance of this is from Dr. Godman's book. A common mode of hunting the Black Bear, is to follow him with two or three dogs. When the creature finds that he is pursued, he will run straight forward, eight or ten miles, or farther, if not overtaken sooner. When the dogs come up with him, he turns and defends himself with great ferocity, so that if they do not take care to avoid his grasp, he will kill them on the spot. To avoid the dogs, he often climbs a tree, before they overtake him, but here he has very little rest, for as soon as he sees that the hunter is coming, he throws himself to the ground and runs away as fast as he can, being still pursued and vexed by these animals. Again he finds himself obliged to climb a tree, to avoid his enemies, and goes up to the very top, where he tries to hide himself among the branches, so that the hunter cannot see him. But the dogs will show the hunter where he is, whether he can see him or not, and coming to the tree, he strikes against it with his hatchet, as though he was going to cut it down. The Bear hearing this, and knowing that he cannot make his escape down the trunk of the tree, goes to one of the longest branches, and sliding down to its end, then gathers himself up in the form of a ball, and lets go his hold; thus falling from near the top of the tree to the ground. It is said that the poor creature sometimes throws himself in this way from such a height, as to bound several feet high, when he strikes the ground. He then jumps up, and if his bones are not broken, runs off as fast as he can. At length, the poor beast becomes worn out with his constant exertions to escape, and finding that he can neither run away from the dogs, nor hide himself from the hunters, turns around, and defends himself against them as well as he can. The hunters now have time to come up, and while the Bear is doing his best to keep the dogs off, or to hide himself behind some fallen tree, they shoot him with a rifle, and thus the meat and skin of the animal become the reward of the hunter's toil.

The Bear is often mentioned in the sacred Scriptures, and always in such words as to show that he is a fierce and dangerous beast. Men, who treat their neighbors with injustice, and who have no compassion on the poor, are compared to Bears. Thus in the book of Proverbs, it is said, "As a ranging Bear, so is a wicked ruler over the poor people."

God has sometimes made use of the Bear to punish such persons as have broken his commandments, or otherwise done wickedly. An account of a most striking case of this kind, is recorded in the second book of Kings, where it is stated, that as the holy prophet Elisha was going from Jericho to Bethel, he was mocked by some

children, and that these children, for such wickedness, were torn in pieces, by Bears. The passage runs thus: "And as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she Bears out of the wood, and tare forty and two children of them."

We have seen children run after a poor old grey-headed man who was walking along the street, and mock him. If they did not say "Go up thou bald head;" they said something full as bad. Now what can be more hard-hearted and cruel, than thus to abuse a poor man, who perhaps is so lame, that he cannot walk away from the insults of such ill-bred and wicked children. Let not such children think, that because there are no Bears in the places where they live, that therefore they will not be punished for such conduct. It was God who sent the Bears to tear the children that mocked the holy Elisha, and if he does not, at the present time send Bears to punish such wicked children, he will certainly punish them in some other way. Let all children, therefore, take care how they mock, or insult the poor, white headed traveler, as he walks along the street.

THE WHITE BEAR.

How large is the White Bear?

The White Bear is about nine feet long, and a little more than four feet high. He is said sometimes to weigh sixteen hundred pounds, which is the weight of a very large ox. His fore paw is ten inches wide.

What is the shape of this animal?

He has a long nose, short ears; very large legs, and a short tail. His body and neck are long, his feet broad, and his toes end in five long, sharp claws, on each foot.

How many teeth has he?

All the Bears have twenty upper teeth and twenty-two lower ones.

What is the color of this animal?

The color of this animal is yellowish white, and his hair is very long, thick, and shaggy.

Is he a fierce and dangerous animal?

There is no beast, which is more fierce and courageous, than the White Bear. When attacked and wounded, he pursues his enemy with terrible ferocity, and carries death and destruction wherever he goes. He will either destroy those who wound him, or die fighting against them.

What is said of the fondness of this animal for its young?

It is said that no animal defends its young with so much courage, as this. When attacked, the first care of the mother is, to cover her cubs from harm, and when she is wounded, and dying, she will continue to caress her young, and try to save them, to the very last moment of her life.

Where does this animal live?

The White Bear, lives in Greenland, and Lapland, countries so cold, that the ground is covered with snow and ice during the whole year.

On what kind of food does this animal live?

He lives on fish, and seals, which he catches himself. He also eats the flesh of dead whales, which happen to float on shore, or which he finds by swimming out to sea.

Does he live in the water, or on the land?

This animal lives chiefly on the land, or on the ice. But he is an excellent swimmer, and often ventures off to sea, and dives down into the water, to catch fish.

Where is the White Bear the king of beasts?

The White Bear is the king of beasts in the cold, and dreary country where he lives. In that desolate region, there is no other animal which is a match for him, and he is therefore the king of beasts in Greenland and Lapland.

What is the difference between the White Bear and the black bear?

The White Bear, besides the difference in color, is a very different animal from the black bear. The White Bear lives entirely on fish and flesh, and never eats fruits, or other vegetables, while the black bear lives chiefly on fruits and nuts, and never eats flesh, unless when he is pressed with hunger. The head and neck of the White Bear are longer and not so thick in proportion, as those of the black bear. The White Bear is a much larger, and more ferocious animal, than the black bear.

In what does the White Bear differ from all other animals?

The White Bear seems to increase in size and strength in proportion to the coldness of the country where he lives, while man, and all other animals, except this, decrease in size by living in extreme cold. In this respect, the White Bear differs from all other animals.

ANECDOTE I.

The White Bear, although so fierce and cruel, when provoked, does not, like the tiger, always kill whatever comes in his way. It seems from the following story, that when people are kind to him, he sometimes lets them go away unhurt. Dr. Goldsmith says, it often happens, that when a Greenlander and his wife are paddling out at sea, by coming too near an ice cake on which there is a White Bear, that the animal suddenly jumps into their boat, and if he does not overset it, sits calmly and quietly down, and suffers himself to be rowed along. It is probable, that the poor little Greenlander is not very fond of his new passenger, but as he cannot get rid of him, he rows him safely on shore, when the huge beast, if he is not very hungry, steps out of the boat, and without paying any thing for his passage, walks calmly away.

In Greenland, where the White Bear lives, the people are few in number, and are, at the same time, small and weak. Would it not seem, therefore, that Divine Providence, in placing so huge an animal among them, as this, had a particular design in making him peaceable, and easily avoided, except when attacked? Was the White Bear as destructive in his disposition as the tiger, he would soon destroy all the people in the country where he lives. But instead of this, he seldom or never attacks people, except when he is provoked, or pressed with hunger. Let us, then, admire the mercy of the Creator towards these poor Greenlanders, in his having made the White Bear, with so mild and peaceable a temper.

ANECDOTE II.

The following story is told by Captain Scoresby, who saw what he states, himself. It is interesting, because it shows the instinctive curiosity of the Bear, the exercise of which, saved the sailor from destruction.

In the year 1820, the men on board a whaling ship, on the coast of Greenland, saw a large White Bear, a good way from them, on the ice. One of the sailors happening at that time to have his courage raised high by a dram of spirits, declared that he would go and attack the ferocious beast with a whaling lance. (The whaling lance is a large, sharp pointed instrument, with a long wooden handle, used in destroying whales.) The other sailors tried to prevent him from going on so dangerous an errand. But in spite of every thing they could say to him, he would go, and having taken the lance in his hand, proceeded on his way. After a tiresome walk of a mile and a half, over the ice, the foolish sailor found himself in front of the enemy he went to attack. The Bear did not seem the least afraid of the man, or of his lance, but stood and faced him, and seemed to dare him to the attack. The man pointed his lance, as though he was going to give him a thrust, but the Bear stood unmoved; and by showing him his monstrous teeth, let him know that he had better keep his distance. Itwas now that the sailor saw his folly, as well as his danger, for the animal looked so large and terrible, that he did not dare to attack him, and the poor fellow found that his knees began to tremble with fear. But knowing that his fellow sailors would laugh at him, as a coward, if he came back without having a battle, he stood still, not knowing what to do. The Bear, who had also stood still, now began to step towards him, and as he came near, all the sailor's bravery, just at the moment when he most wanted it, forsook him. He said to himself, trembling with fear, "if this terrible beast will let me go this time, he may be sure that I will always keep out of his way, if I can." He then turned around, and began to run, but the Bear did not like to part with him so soon, and so proceeded after him. The sailor soon found that his enemy had a swifter foot on the ice than he had, and that he should soon be overtaken. Finding that his

lance was a trouble to him in running, he threw it away, and kept on, thus leaving himself without any defense against so ferocious an enemy. The lance fortunately excited the Bear's curiosity. He stopped, looked at it, turned it over with his paw, took it in his mouth, and gave it a bite, and then threw it down, and renewed the chase. In a few minutes he was again at the heels of the sailor, who, knowing the good effects of the lance, threw him down a mitten. Again the curious creature stopped to examine the mitten, while the sailor got ahead as fast as he could make his feet carry him. But the curiosity of the Bear was soon satisfied, and it was not long before the poor panting sailor found that his dreadful enemy was again at his heels. He then threw down another mitten, and afterwards his hat. The hat, the Bear tore in pieces, in apparent revenge, for being stopped so often, but this did not take him long, and he was soon on his way again. The sailor, by this time, had become so weak by fear, and by his exertions to escape, that he could run but slowly, and the Bear was on the point of catching him, when his comrades came to his help, just in time to save him from so dreadful a death. They saw from the ship that the folly of the man was like to cost him his life, unless something was done to save him. A number of them, therefore, went out with arms in their hands, to meet the two warriors, and prevent destruction. Having marched out in battle array, until they met the flying combatant, they opened to the right and left, and let him pass; then having closed their ranks, they prepared to receive his pursuer in good order. The man in his fright did not look around to see how his comrades fared, nor did he stop running, until he had got fairly to the ship. But the Bear once more came to a stand, and like a skillful general, determined to survey the enemy before he made the attack. Having calmly looked at the number of men in the field, and seeing their warlike appearance, he wisely concluded, that the force was too great for him, and after a moment's hesitation, wheeled about and marched off, making his retreat good, and without a single hole in his skin.

ANECDOTE III.

The female White Bear has always been said to have a peculiar attachment for her young, and in proof of this, the following anecdote is told. Capt. Scoresby has stated the facts from his own knowledge.

A she Bear, with her two cubs, were pursued by some men on the ice, in Greenland. The men went so near them, that the mother grew afraid that her young would be injured, and tried to make them run faster, so as to get out of the way of their enemies. But being quite young, the mother found, that with all their exertions, they could not run fast enough, and therefore would soon be overtaken, unless she contrived some way of assisting them. This she did in the following manner. She went to one of the cubs, and putting her long nose under it, threw it forward, as far as she could, and then returning to the other, she did the same to that also. This she did many times, until she had removed them a good way off. The young Bears seemed to know their danger, and their mother's wish to save them, for as soon as they could get on their feet again, after being thrown, they would run off with all their might, and when the mother came to give them another toss, the little creatures always placed themselves across her path, so as to be ready for her, thus saving the time that they must otherwise have spent in getting ready, after she came to them.

Who can read this story, without asking how these young Bears knew in what way they could best help their mother, in getting them away from their enemies? It is not at all probable, that they had been taught by her to place themselves across her path, in the manner they were seen to do, or that they had ever done it before. And yet the wisest man could not have hit upon a better plan, by which the old Bear could have removed her two cubs out of the way. Men, as well as some beasts, are taught by experience, by seeing and hearing, but these young Bears had not been taught to escape in the manner they did, in any way. How then, can we account for such actions, in an animal so simple and unlearned as a young cub? There is only one way, we think, of accounting for such actions, and that is, that the All-wise Creator gave these young creatures the power to choose the best method of escaping from their enemies.

THE DEER TRIBE.

This is a very active, innocent, and beautiful tribe of animals, living entirely on vegetables, and inhabiting forests, at a distance from the habitations of man. They defend themselves with their horns, and with their fore-feet, with both of which they often inflict deadly wounds.

Their horns, which are branched, fall off, and are renewed every year. Some of the tribe are broke to the harness, and employed as beasts of draught. They differ in size from that of the goat, to that of the horse.

THE REIN DEER.

How large an animal is the Rein Deer?

The Rein Deer is about as tall as a small cow, being three feet and a half high, and nearly six feet long.

What is the shape of this animal?

THE REIN DEER.

His legs are small and long, like those of a colt; his tail is short; his horns are high, with many branches, and his hoofs are divided like those of the cow.

What color is he?

The color of the Rein Deer is dark brown in the winter, but turns light grey in the summer. His coat is thick and warm all over his body, but under the throat the hair is long, and hangs down in a bunch.

Where does this animal live?

This animal lives in Lapland, a cold and icy country, where the ground, except during a short time in the summer, is always covered with snow. He is also found in the north parts of America.

Is he a tame, or a wild animal?

In Lapland, the Rein Deer is a tame, domestic animal, and is used about the houses, as the cow and horse are in other countries. He is also found wild in Lapland and other countries.

Of what use is this animal?

In that cold country where he lives, this animal is so useful, that the Laplanders could not possibly live without him.

How do they make him so useful?

He there takes the place of the cow, the sheep and the horse. Like the cow, this animal gives milk, of which butter and cheese are made. Instead of the horse, he draws his master with wonderful swiftness in a little sleigh, called a sledge; and instead of sheep's wool, his skin is made into clothing, with the hair on, and which is much warmer than any cloth we can make.

What does he feed on?

The Rein Deer feeds chiefly on Iceland moss, which in winter he finds by digging with his fore feet through the snow down to the rocks, where it grows. He also eats the small twigs of trees.

What is Iceland Moss?

The Iceland moss, is a small, low running plant, without any flowers to be seen, which grows among the rocks in Lapland and Iceland. This moss is brought to this country, and is sometimes used in medicine.

If this animal is so useful in Lapland, why is he not made useful in other countries?

Many trials have been made to carry this animal into other countries, and to make him useful, but it is found that he cannot be of any use out of his own country. He loves the cold and snow, and soon dies if taken into a warm climate.

Is the Rein Deer bought and sold in Lapland, as the horse and cow are in other countries?

In Lapland the people are rich, or poor, in proportion to the number of Rein Deer they possess. The poorest family has six or eight of these animals, for they cannot live without them, while the rich have a thousand, or more, which they sell to such people as want to buy them. Besides the other uses of this animal, his flesh is the common meat of the Laplanders.

How does the Rein Deer differ from the stag?

The Rein Deer differs from the stag in being more strongly made, and in not being so tall. The Rein Deer's legs and body are shorter and thicker than those of the stag, and his hoofs are larger than those of that animal. The coat of the Rein Deer is much thicker and warmer than that of the stag; his horns are also larger in proportion, and more branched, over the eyes. When the Rein Deer moves, his hoofs strike together and make a crackling noise, while the stag bounds away silently. The Rein Deer is an animal of the greatest use to man, while the stag, when compared with him, is of little value.

How does the Rein Deer differ from all other animals?

The Rein Deer appears to be the only animal that can draw the sledge of the Laplander, over the frozen regions of the north, and at the same time afford him milk, meat, and clothing.

Here let us stop a moment, and think on the goodness and wisdom of Providence, in having given the people of each country the blessings they most need. In Lapland, the people are denied many of the comforts which the inhabitants of other countries enjoy. It is so cold that neither the horse, the cow, nor the sheep can live there, but instead of these animals the Creator has given these people one animal, which answers the purposes of them all. With the Rein Deer, the Laplander is perfectly satisfied with his fortune, and his situation in the world. This animal is therefore, to him, the greatest of all worldly blessings.

ANECDOTES.

There are two kinds of Rein Deer in Lapland, the wild and the tame. The wild are the largest and strongest animals, but are always more mischievous, and not so safe to drive in the sledge as the tame ones. The wild ones are however often taken, and tamed for this purpose, and when they become kind, can travel much swifter and longer than the tame ones. The animal is fastened to the sledge, by a strap which passes between his legs, and is tied to another strap which is put round his neck. The sledge is so very light, that the Laplander can carry it on his shoulder, with ease. It is covered with the skins of the Rein Deer, so as to make it warm and comfortable in the coldest weather. The person who rides, takes hold of a cord which is tied to the horns of the animal, and thus guides him, just as a horse is guided with a bridle. When the rider is seated in his sledge, and every thing is ready, the Rein Deer, on being spoken to, starts away with much life and swiftness, and sometimes goes sixty miles without stopping. This, however, is too far for him to go at one time, and the poor creature often dies in consequence of such a journey. He can run thirty miles without resting, or being tired, and this is a long distance for an animal so small and light.

Sometimes the wild Rein Deer, even after he has been so far tamed as to run well in the sledge, will turn upon his master and attack him with the greatest violence, and would kill him, did he not take some means to avoid the blows of his feet. The man cannot escape by running, because the Deer would overtake him; he therefore lies down, and covers himself with his sledge. The angry Deer then beats the sledge with his fore feet, until he becomes tired, and gets over his rage, when his master crawls out from under it, and having put his harness in order, drives on again.

This kind of traveling, of course, can only be done in the winter when the ground is covered with snow, and the snow covered with a crust of ice, on which the Rein Deer can step without breaking through. In the cold country of Lapland, this is the best and the quickest mode of traveling from one place to another, but in other countries it would be thought a very uncomfortable, as well as unsafe means of conveyance. The sledges with the best drivers in them, are often overturned, and the man thrown out, and when this happens, the Deer sometimes runs away, thus leaving the poor man to perish in the snow.

THE STAG, OR HART.

What kind of an animal is the Stag?

The Stag is an animal of the deer kind, and among all the animals of this kind, he is the most elegant and beautiful.

What is his form?

His legs are long and slender; his body is round and handsome; his head is high and crowned with a noble pair of horns, and his eyes are mild and brilliant.

What is the color of the Stag?

The color along the back is brownish red, which grows paler about the sides, and is nearly white under the throat, and along the breast.

How large is this animal?

His back is as high as the head of a boy of ten or twelve years old, and he is as long as a bench on which five or six children can sit. He is from four and a half to five feet high, and from five to six feet long. His horns are about three feet long, with many branches.

How many teeth has this animal?

The Stag has eight fore teeth in the under jaw, but none in the upper jaw. He has twelve grinding teeth in each jaw, making in all thirty-two teeth.

THE STAG.

In what countries is this animal found?

This fine animal is found in Europe, Asia, and America.

Is he an innocent, or mischievous animal?

The Stag is as mild and good in his conduct, as he is pleasant and beautiful in his form. He runs swiftly away if he sees any person, and will never hurt any one, except in his own defense.

Can he be tamed?

He can easily be tamed, if taken when quite young, and treated with care and kindness. He is a very timid animal, and even when tamed, will run from a small dog, or any person whom he does not know.

How often does this animal shed his horns?

The Stag's horns fall off from his head every year, in the month of March. This is called shedding his horns. After the old horns fall off, the new ones soon begin to grow, so that in about three months, they become larger than those he had shed.

How can the age of this animal be known?

The age of the Stag can be told by the number of branches on his horns, for every new pair of horns, have one branch more than the old ones, and as he sheds them every year, the number of branches will show the number of years he has lived.

How does this animal behave when he has no horns?

It is said that this proud animal, after his horns have fallen off, goes away into the thick woods, and forsakes his mate, until they grow again, as though he was ashamed to be seen without them.

How long does this animal live?

The Stag is a long lived animal, and is sometimes known to have lived more than forty years.

What is the female of the Stag called?

The female of the Stag is called the Hind. She is an innocent, timid, and beautiful creature, and entirely without horns.

Is the Stag a useful animal?

The Stag is a useful animal, but is not so useful as the rein deer. His flesh makes excellent meat, and is called venison. His skin is used to make soft leather, and is called buck-skin; his horns make knife handles and cane heads, and are sometimes used in medicine.

What difference is there between the Stag and the moose?

This animal differs very much from the moose, although they both belong to the deer kind. The moose is much

larger than the Stag, and is of a grey color, while the color of the Stag is red; the moose carries his head low, and looks dull and stupid, while the Stag holds his head high, and looks as though he was ready to spring away if you spoke to him. The form of the Stag is much more light and beautiful than that of the moose. The horns of the Stag are branched, each branch being separate from the other; but the horns of the moose are palmated, or hand shaped, each branch being connected to the other, by a thin, flat piece of horn.

HUNTING THE STAG.

Many years ago, kings and princes were very fond of hunting the Stag; and even at the present day some people take great delight in seeing the poor animal chased by dogs.

The Stag is hunted by large dogs with long ears, called Stag-hounds. These hounds are strong and fierce, but not very swift on the foot. Their scent is so good that they can follow the Stag, by the smell he leaves on the ground with his feet, so that the Stag cannot hide himself from them, for they follow, without seeing him.

When a Stag is to be hunted, a number of men come together in the morning, mounted on horses, and bringing with them their dogs, and sometimes their guns. These are the hunters, and they go to some place in the woods with their hounds, where they think a Stag has slept on the leaves, the night before. The Stag, if there, hears his enemies before they come near him, and instantly bounds away with the swiftness of the wind, leaving the hunters and their dogs far behind him. But the moment the Stag is up, and begins to run, the hounds smell him and begin their cry. The hunters at the same time cheer the dogs, and encourage them to pursue. The Stag having run to the thickest woods, hides himself there, and not hearing the dogs, thinks he is safe, and goes to feeding as usual. But his peace does not last long, for the dogs follow him from hill to hill, and from wood to wood, until he hears their dreadful cry. He then bounds swiftly off again, and once more leaves his enemies far behind, and once more seeks a place of refuge. But he soon finds that his cruel enemies are still in pursuit of him, and being by this time tired and weakened by running so far, the poor animal begins to make use of all his little arts to escape. He finds another Stag and runs for a time with him, or in his track, so that when the dogs come to this place, they may follow the other Stag, instead of himself. Having done this, he jumps away and lies close, hoping that the dogs will run by him. Sometimes, when he finds that the dogs are coming still nearer him, he will rush from one thicket into another, starting up the Stags and driving them before him in a most furious manner, so that the dogs by smelling many tracks, may not know which to take.

The deer seem to know his intention, of putting off one of them for himself, and therefore, although an old acquaintance, avoid him with the greatest care. When they see the hunted Stag coming, they spring away from him into the woods with as much apparent fear, as though the dogs themselves had appeared among them; thus shunning one of their own kind, because he happened to fall into misfortune, conduct for which we can hardly blame a brute, because we often see men doing the same. But the nice smell, and the wonderful sagacity of the dogs, are more than a match for all the arts of the Stag. They know the track of him they are after, and can tell it, by the smell, from all others, so that they follow him straight along, just as though there had been no other Stags in the woods. As the poor animal grows faint and weak, and is not able to keep far ahead of the hounds, their cry grows louder and more fierce, because the scent is stronger, the nearer they get to him. The Stag, finding that his dreadful enemies gain upon him, in spite of all his arts, shows by his looks, the agony of his feelings. His tongue, which hangs out of his mouth, is black and dry, and tears, it is said, are seen to stream from his eyes. But his pursuers neither feel, nor show him any mercy. On the contrary, the shouts of the hunters, and the cry of the dogs grow louder, in proportion to the agony of their victim. As a last refuge, having tried every other, the panting animal takes the water, and tries to escape by crossing a lake or river. While swimming, he keeps himself so deep in the water as only to show his nose, thus hiding himself as much as possible from his pursuers, and when he goes out on the other side, he takes care not to touch any weeds, or grass, as a scent to the hounds. In this way he sometimes so puzzles his pursuers, that, night coming on, the dogs are called away, and he escapes. But it more often happens that neither his cunning, nor his swiftness can save him from the slow, but steady and certain approach of the hounds. When the poor creature finds that his strength is nearly gone, and that the fierce cry of his merciless pursuers shows his death is near, he does not even then give up without another trial, although it is a hopeless one. He never allows the dogs to come up with him while he is running from them, but when he sees that he can no longer escape, he then turns boldly around, faces his enemies and spends the remainder of his strength in defending himself with his horns, and fore feet. He now becomes desperate, and attacks with fury both men and dogs, if they come within his reach, and it often happens that he takes vengeance on some of his enemies, before he dies. The

young dogs, who are fierce, and do not know their danger, often go too near, when the Stag lays them dead by a single blow with his foot. But the other dogs soon coming up, the exhausted animal is overpowered by numbers and slain. Then the huntsman's horn is sounded, to let all within hearing know that the sport is over, for the Stag is dead.

Hunting the Stag, has been called innocent sport, but it is hoped that no child will think it innocent, after reading what is written above. Who could see the poor Stag running for his life, with his tongue out of his mouth, and the tears streaming from his eyes, without himself shedding tears of pity for his sufferings? We do not deny but this animal was made for the use of man, but we do deny that men have a right to put any animal to unnecessary pain. It is not for food that the Stag is hunted by dogs, but it is for the sport and pleasure of seeing him chased and worried. It is therefore cruel and unjust. It is cruel, because it puts one of the creatures that God has given us, to great pain for no good purpose: and it is unjust, because men have no right to destroy the life of any animal, without a good design.

Let me say a few words more to my young friends. If you have not been to hunt the Stag, perhaps you have been to catch little fish and to shoot little birds. Now the little fish and the little birds, though they cannot cry, and make a pitiful noise when they are hurt, have feeling as well as you, and like you, were made by the Great Creator of Heaven and Earth, for some good purpose. Is it right, then, to destroy these little animals, which are of no use when they are dead? Is it not very cruel to go down to the brook and catch the little fish, when they are doing no harm, and string them on a stick to carry home, and throw away? And is it not as cruel to go into the woods and shoot the little birds, when they are singing and hopping about among the trees? They can do you no hurt while living, and are of no use when dead; why then should they be killed? None but bad boys do such things, for good boys pity the sufferings of innocent animals.

Let us then remember, that catching fish and killing birds, which do no hurt while living, and are of no use when dead, are both cruel and wicked, and that God will some time or other punish us for every cruel and wicked thing we do.

ANECDOTE I.

The fondness of the Hind for her young, is often made use of by the cruel hunter, as the means of her own destruction.

The Stag sometimes injures his young by striking them with his feet. The Hind knows this, and therefore hides her young so that he, as well as other animals, shall not find them. When she goes away to feed, she does not take it with her, but the little animal lies still and close among the leaves, until she comes back. If however, while absent she hears it cry, she runs to it in a moment, and her fondness for it making her forget all fear, she often runs into danger.

The hunter knows all this, and deceives the poor fond mother in the following way. He goes out into the woods where he knows that Hinds are to be found, and there with a whistle, or with his mouth makes a noise so exactly like the crying of the young deer, that the mother hearing it, believes it to come from her young. Holding up her head to listen, she again hears it, and then bounds away towards the place from which the sound comes. The hunter all this time is ready with his loaded gun, and as soon as the innocent creature comes near, she is shot.

ANECDOTE II.

When pursued, the Hind will not run away and leave her young behind, but will stay with it and try to save it, though by so doing, she often loses her own life.

Captain Parry says that once he saw a deer with her young one by her side swimming across a little piece of water. The men pursued them, and frequently fired at the mother. But though the young deer could not swim near so fast as the old one, she would not leave it behind to save herself, but every time in her anxiety to escape, she went forward of it, she would stop for the little animal to come up with her. When they had almost reached the shore the old one went forward and landed first, and looking back for her young, with the greatest anxiety, she would not stir until it had landed also. These innocent creatures then bounded away in safety.

The more we know of animals, the more reason we shall have to admire the wisdom and goodness of the Creator. The kindness of one brute toward another, and particularly the love of the mother for its young, is not only a chief source of pleasure to the animals, but at the same time is the indirect means by which they are protected and nurtured. Besides the pleasure which animals receive from the kind affections of each other, such an example was perhaps intended by the Creator for our imitation. For if the "brutes that perish," treat each other with kindness, how much more are we, as human beings bound, not only to practice such kindness among ourselves, but also to extend it towards those animals, which have set us so good an example.

THE MOOSE.

What kind of an animal is the Moose ?

The Moose is an animal of the deer kind.

How large is this animal ?

He is much the largest of all this tribe of animals, being taller, and having a longer body than the horse.

What is his shape ?

The shape of the Moose is peculiar, and not much like that of any other animal. His legs are so long, that he looks as though he walked upon stilts: his tail is short; his neck thick, and no longer than his head; his upper lip is long, broad, and hangs down several inches below his under lip; his horns are very large, set wide apart, and palmated, or hand-shaped.

What is his color ?

His color is dark brown, and his hair, particularly about the neck, is long, thick and coarse.

Is he a mild or a ferocious animal?

The Moose is a perfectly mild and harmless animal, and although very large, is so timid as to run away into the woods, if he sees a man, or even a small dog near him.

Where does this animal live ?

He lives in the great forests of North America, and a similar animal is found in some parts of Europe, where it is known by the name of Elk.

On what food does he live ?

He lives on the small twigs of trees, and on moss, which he gathers with his upper lip, and which he can reach at the height of ten or twelve feet. He also eats grass and hay.

Can this animal be tamed, and made to work ?

The Moose, though naturally a mild and harmless animal, is still very restless and uneasy when in confinement. When taken young, he can easily be taught to follow his master, or to come to him, when called; but when a harness is put on him, he becomes so impatient, as soon to tire himself out, and therefore cannot be made useful as a working animal.

Is this animal of any use to man?

Although he cannot be made to work with any profit, the Moose is still a very useful animal, particularly to the Indians, and others who travel through the country where he lives. His flesh is excellent meat, and his skin is made into shoes, and sometimes even into small boats, in which the Indians paddle across rivers. His horns are worked into spoons, knife handles, and other useful things.

The horns of this animal are spread out at a great distance from each other, and on the old males are sometimes so exceedingly large, as to weigh near sixty pounds. They are shed, or cast off, every year, in the month of November, but grow again in the beginning of the next year, always increasing in size from one year to another.

When the Moose runs through the woods, he holds up his nose, so as to throw his horns backwards, nearly on his neck, in order to prevent their striking against the trees. This, however, does not always secure such a wide pair of horns from being caught among the small trees, or grape vines, by which he is sometimes tied so fast that he cannot get away, and in this state is easily taken and destroyed.

MOOSE HUNTING.

In the winter season, these animals live in small herds, in the thickest forests, both for the purpose of finding shelter from the cold, and of obtaining their food, which then consists entirely of the small twigs of trees, and of such moss as they can gather above the snow.

At this season of the year, they are hunted in the following manner. The hunters choose a time when the snow is three or four feet deep, and covered with ice, so as to form a crust, which will bear the weight of themselves and their dogs, but not the weight of the Moose. Several men, at such a time, get ready for the hunt, by preparing their tent, blankets and provisions, so as to stay in the woods for three or four days and nights. They then take their dogs and guns with them, and go into the wilderness, and search among the thickest trees, until they find what is called a Moose yard. Now a Moose yard, is a place in the thickest woods, where a number of these animals have lived for days, or perhaps for weeks, without going any further through the snow than was necessary to obtain their food. Hence the snow is trod down in such places, so as to look like a yard where cattle are kept. Having found such a place, the hunters call in their dogs, and having set up their tent, wrap themselves in their blankets, and keep still until the next morning, so as to take the day before them, when they begin the hunt. In the morning, they are sure to find the Moose still in the yard, or near it, because they cannot go far through the snow crust. Having kept still in their tent until about the dawn of day, the hunters rise, and after taking some breakfast, begin the hunt. They in the first place, send in their dogs to start up the game, and the Moose, finding themselves beset by these animals, of whom they are exceedingly afraid, make use of their long legs to carry them through the snow, at first, with great swiftness. But they soon find, that the snow crust so cuts their legs, that they cannot run far, but are obliged to stop, and defend themselves against the dogs, in the best manner they are able. The hunters hearing the cry of their dogs, know which way to pursue, and as they can walk on the crust, are soon up with them, where they find the Moose at bay, keeping off the dogs with his fore feet and horns. The hunters are now sure of their prey, for being within gun shot, they soon bring the poor animal to the ground, with the bullets from their deadly rifles. Having done this, they then proceed after another of the herd, which they take in the same manner, and thus destroy the whole, one after the other.

THE OX TRIBE.

The common Ox needs no description. For the qualities of patience and submission, even under the hardest and most cruel treatment, the domestic Ox is not outdone by any animal. The Wild Ox, which is found in several countries, is a ferocious, and often a very dangerous animal.

THE COW.

How will you describe the Cow?

The Cow is a domestic quadruped, which has eight foreteeth in the under jaw, but none in the upper jaw. Her horns are turned forward, and are not branched; her hoofs are divided; she chews the cud, and her tail is long, with a bushy end.

What can be said of the usefulness of this animal?

She is the most useful animal, that the Creator, in his kindness, has given to man. The poor, in many countries, could not live without her milk, while the rich would hardly think they lived comfortably, without her butter and cheese.

Of what other use is the cow?

The skin of the Cow is converted into leather, of which shoes and boots are made; her horns are made into knife handles, and combs; her flesh makes beef; her tallow makes candles, and her feet make glue.

Why is the cow so tame and gentle?

THE COW.

This animal is tame and gentle, because she is treated with kindness, and fed by the hand of man. If ill-treated, beaten, or pursued by dogs, she will soon become fierce and mischievous, and will turn upon those who pursue her, and toss them on her horns. Thus if we would have our domestic animals kind to us, we must begin, by being kind to them.

Does the Cow ever run wild in the woods?

The Cow, in some countries, runs wild in the woods, as the Bison does in the forests of America. Wild Cows, when hunted by men and dogs, are exceedingly fierce and dangerous. Even the small calves of these wild Cows, will butt any person who comes near them.

Is the size of the Cow the same, in every country where she lives?

The size of these animals is greatly affected by heat and cold, and by the goodness of the pastures where they are kept. In a certain part of Asia, where it is neither too hot, nor too cold, and where the grass grows high, and is rich, it is said that the Cow grows so large, that a man has to reach higher than his head to touch her back. While in Africa, where it is very hot, and where the pasture is poor, the Cow is not much larger than the goat, and gives only a pint of milk a day.

Is the shape of the Cow always the same?

The shape and appearance of this animal, differ greatly, in different countries. In Persia, and in a part of India, there is a kind of Cow called Zebu, which has a large hump on the shoulders, and which is used to carry burthens and to draw carriages. In Poland there is another kind, called Urus, which is more than twice the size of our Cow, and which is always of a black color, with a line of white running along the back. The bison and buffalo, are both animals of the Cow kind, but they are of a different species, and have none of that kindness which belongs to the domestic Cow, as will be seen hereafter.

When we think of the usefulness of the Cow, and her gentleness, in the domestic state, and when we consider that she can live in almost every country, on the earth, we cannot but admire the wisdom of the Creator in fitting her, for so many climates, while we thank His goodness for conferring on man, a favor so universal.

ANECDOTE I.

To those who live in other countries, it may be very pleasant to know what the Hottentot does with his Cow. The Hottentots, are poor negroes, who live in Africa, and who have no money, and but a very few of the comforts of life, which other people enjoy. The greatest comfort the poor Hottentot has, is his cow. She gives him milk, and he pays her, by making her his friend and companion. She even takes the place of the dog, to serve him. If he has a flock of sheep, she takes care of them, and goes around the field, to see that none of them stray away, and that no fierce animal comes to destroy them. Having gone around the flock, and seen that all is right, she goes back again, and feeds by the side of her master while he is at work. He speaks kindly to her for having done so well, and if he sees that a sheep is again straying, he sends her off to drive it back to the flock, which she seems to do with the greatest pleasure.

At night the Cow follows her master home, and sleeps in the same hut with him and his children. This is what the Cow does for the Hottentot in time of peace. In time of war, she does more, for she then fights his battles for him. When other negroes come to take away the poor Hottentot's hut and land by force, the

Cow goes forward in his defense, and attacks the robbers with the greatest fury, and drives them away. When the Hottentots leave their own country, to go to war with the other negroes, they always take along a drove of their cows to fight their battles; and when they come near the enemy, these courageous animals will spring forward, and with their horns, butt them down, or drive them away. Buffon tells the above story, from Kolbe and others.

ANECDOTE II.

The Cow will remember, for a long time, those who are kind to her, and will often become so attached to particular persons, as to be milked by no other.

In the Highlands of Scotland, the Cows run wild in the woods during the summer, but come back again to their masters when the snow begins to fall, and winter is coming on. The poor in that country, live much on the milk of these animals during the winter, and it being very cold there, they take very great care of them, and build a warm place next to their own houses, where the cow and the family can be near each other. In this way the cows and the family are much together, and get strongly attached to each other. In the spring, when the grass has grown, the Cow again goes to the mountains, and when she returns on the setting in of winter, not only knows all her old friends, but by a peculiar kind of lowing, lets them know that she is glad to see them. The people speak kindly to her, and by their actions, let her know, that she is welcome to her home again. These gentle creatures, by such mild treatment, not only become strongly attached to the families to which they belong, but grow fond of the music which she hears them sing. This taste for music is often so strong in the Highland Cow, that she will let no one milk her, who does not sing to her at the same time.

ANECDOTE III.

The following pleasant and curious story, about a Highland Bull, is told by Mrs. Grant.

It happened, that where two farms joined each other, there was no fence between them, so that the cattle, which belonged to one man, could go on the other man's land. To prevent this, one of the men sent a boy to watch his herd, and keep his cattle on his own land. But the boy was fat and lazy, and often fell asleep, and then the cattle would go on the other man's land, and eat his corn. The boy's master would then whip him for neglect of duty, and for not keeping his cows out of his neighbor's corn-field,—and then the boy, smarting by the whip, and angry at the Cows, for having trespassed, and caused him to be whipped, would go and beat them most cruelly. The Bull, which grazed with the Cows, seemed to have taken notice, that they were beaten by the boy, only when they went over a certain line or mark, and he took it upon himself to stop their doing this, and thus save them from being beaten. He therefore marched backwards and forwards, near this line, but always kept on his own side of it, so as to set the Cows an example, and show them that he would not transgress if they did. If any of the Cows went over the line, he would run to them, and with his head beat them back, until they were glad to stay on their own side. The boy's master, seeing now that his attention was not wanted, to keep his Cows on his own land, but that the Bull could do this as well as the boy, sent him to do some other work, and let the Bull take care of the field.

It is not supposed that the Bull acted in this manner, for the purpose of preventing the Cows from taking what did not belong to them, for he could not know the difference between right and wrong. But he kept them from going over the line, because he saw that they were beaten by the boy for doing so.

THE ZEBU.

What kind of an animal is the Zebu?

The Zebu is an animal of the cow kind. It has the same number of teeth as the cow, and its hoofs, like hers, are divided.

What is the form of the Zebu?

The horns and the face of this animal, as well as most other parts, appear like those of a cow, but in addition to these parts, it has, just over the shoulders, a large bunch, or hump, which makes the animal look very odd and singular.

How large is the Zebu?

These animals differ very much in respect to size, for while some of them are larger than the common cow, others are not much larger than a goat. This difference seems to depend on the feeding, and other management of the animal. In Persia, it is said, the largest kind are to be found, and in Africa the smallest. Our picture represents one of about the middle size.

Are these animals wild or tame?

The Zebu runs wild in Africa, and some parts of Asia. This animal is also tamed, and not only made to carry burthens on his back, but is likewise harnessed, and taught to draw carriages of different kinds, like the horse. In some parts of India, he is in common use for these purposes.

Is this a swift animal?

It is said that these animals are much swifter, more

THE ZEBU.

hardy, and more docile, than the common cow, or ox. When fixed to a carriage, they trot off with as much speed as a horse, and perform long journeys without tiring. They are fed, when traveling, with a kind of cake, made of flour, sugar, and butter.

Travelers tell us, that at Surat, a large city in India, the Zebu is generally used to draw coaches, and other carriages, as horses are in other countries. They trot, or gallop like horses, and among the rich, are dressed out in a splendid manner. They have a number of small bells fixed around their necks, which make an agreeable sound when the animals move. Some of these animals are without horns, while others have short horns, like the cow. They are of different colors, but those of a clear white sell at the highest prices. They are also used to ride upon, and for this purpose have small saddles fitted to their backs. These animals are not guided by means of a bit, in the mouth, like the horse, but by a cord, which is passed from one nostril to the other, through the nose.

THE BUFFALO.

What kind of an animal is the Buffalo?

The Buffalo is an animal of the cow kind.

How large is this animal?

He is a very large animal, being much longer and taller than a full grown ox. He is from five, to five and a half feet high, and from seven to eight feet long.

What is the color of the Buffalo?

His color is dark brown, or nearly black. His hair is rough and coarse, and as he grows old, it falls off in spots, so as to make him look as though his coat was patched with cloth of different colors.

How are his horns shaped?

His horns are shaped very different from those of other animals. Where they come out of the head they are wide and flat. They are very crooked, first turning down behind the eyes, and then turning up their points, like a hook.

Does the Buffalo look pleasant, or disagreeable?

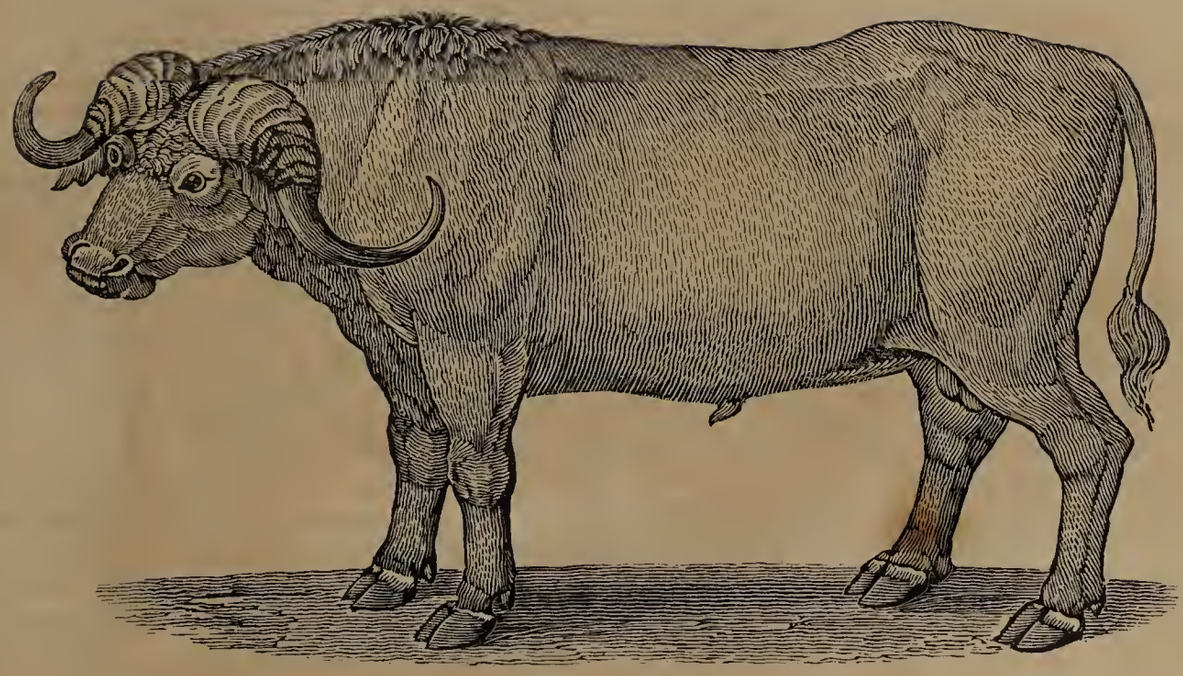
The Buffalo is very unpleasant and disgusting in his looks. He appears wild and stupid, and as he loves to wallow in the mire, he is commonly covered with dirt, or mud, like the hog.

Is he a fierce and dangerous animal?

The wild Buffalo, is a very furious and powerful brute. He will sometimes attack men and their horses, and destroy both, without the least provocation. He is so strong as to take a horse on his horns, and toss him in the air, and so swift as to overtake a man without difficulty.

Where does this animal live?

This animal is found wild in the forests of India and Africa. Those living near the Cape of Good Hope, are the most furious and terrible.



THE BUFFALO.

Do they run in herds, like the bison?

Buffaloes run in herds, not however, for the purpose of mutual defense, but with the design of making war on men, and other animals. If any person ventures into the woods among them, they will instantly run at him in a most furious manner, bellowing as they go, and will trample him in pieces with their feet. The only way the person has to escape, is to climb up into a tree.

What more can be said of this animal?

The Buffalo is fond of the water, and is so good a swimmer as to cross the largest rivers. He dislikes a red color, and will destroy a person having on a red dress, if he can catch him. He fights with his fore feet more commonly than with his horns; but he sometimes uses both, at the same time.

Can this animal be tamed, or made to work?

He can be tamed very easily, if taken young, and then he becomes one of the most patient and mild among domestic animals.

What are they taught to do?

In Italy and other countries, Buffaloes are yoked together like oxen, and do the same kind of labor. They plow the ground, and draw the cart, like oxen. Two Buffaloes, it is said, will draw as much as four horses, or six oxen.

Of what other use is this animal?

The skin of this animal makes the best of leather. His flesh is eaten in some countries, but is black and ill tasted. In Italy, butter and cheese are made of the milk of the Buffalo, but they are also disagreeable to the taste, and are eaten only by those who cannot keep cows.

What is the difference between the Buffalo and the ox?

There is a good deal of difference between the Buffalo and the ox. The appearance of the Buffalo is wild, stupid and disagreeable, while the ox appears grave, gentle and pleasant. The horns of the Buffalo, where they leave the head are flat, and grow out of the top of the head, very near each other, while those of the ox grow out on the sides of his head, and are round. The Buffalo's flesh is black, hard, and ill tasted, while that of the ox is tender and sweet, making the best of all meats.

How often should we have reason to thank a kind Providence, did we only remember how many blessings we enjoy, in this country, which are denied the people of other countries. In Africa, the poor Negroes are very glad to eat the flesh of the Buffalo, which is so disagreeable, that we should almost starve before we could eat it. And in Italy, the poor children are obliged to drink the milk of this animal, and eat the butter and cheese made of it, or they would go hungry. Let us then, always remember that we ought to thank the great Creator, for the many blessings and comforts which surround us, and not repine and be angry when we have not always just what we want; when we have not what we love, let us love what we have.

ANECDOTE I.

Professor Thunburg tells us, that while he was traveling in Africa, he and his companions had only just come to a forest, when they saw a large, old Buffalo, lying alone in a plain spot, where there were no bushes. The animal, the instant he saw them, rushed on one of the men with a horrible roar; but the man, turning his horse behind a tree, the furious beast ran straight forward to the next man, and in an instant killed the horse on which he was riding, but did not hurt the man. These two men, being forward of the rest of the company, con-

trived to shun the fury of the animal, and climbed up into a tree, where they were safe. The Buffalo then made his way towards the persons who were coming up, but before he reached them, met a horse from which one of the party had dismounted, and attacked him with such violence, that the poor animal was killed on the spot.

The Professor, seeing what was done, now dismounted himself, and took refuge in a tall tree. The animal seemed by this time to have spent his rage, for after having killed the second horse, he suddenly turned around, and galloped away, to the great satisfaction of the party. On looking at this horse, it was found that the furious brute had attacked him with such terrible force, that one of his horns had been driven quite through the poor animal's body, and many of his bones were broken by the violence with which he was thrown on the ground.

ANECDOTE II.

It would seem by the following anecdote, that the wild Buffalo, like many other animals, can be much more easily managed by kindness, than by force, and that the gentle manners of children could do more towards securing him, than all the strength the men could use.

It is stated by those who went with captain Cook on his last voyage, that they once bought eight Buffaloes, which were brought from the country by means of ropes, which were either passed through the nose, or tied around the horns. When these animals were met by the ship's people, who went to take them on board, they became so furious, that some of them tore the ropes out of their noses, and others pulled up the small trees to which they were tied, and ran away. The men could do nothing with them, for these animals are so strong that all the force they could employ to get them towards the ship, was of no use; and every one who went near them was in danger of being killed, such was the mad fury of these beasts. Finding therefore that there was no hope of getting these animals on board, all further trials to do so, were about to be given up, when some person present, who well knew the nature of these beasts, said that they would let children lead, or handle them, without danger. Some children were therefore brought, and as they went near them, the fury of these animals seemed to be turned into kindness, and their madness into docility. The children were told to go to them, slowly and carefully, and see how they would behave; and to the astonishment and pleasure of all present, these beasts, before so furious, stood still, and let the children even take hold of their legs without offering them the least injury. The men seeing that the Buffaloes would not hurt the children, then gave them some ropes, which they tied around the legs of each animal, so that they could not run or do much mischief. The men then threw them down and bound them, and so were able to put them into boats and take them on board the ship without further danger. It is also said, that these furious beasts had been on board the ship only a few days, before they became perfectly tame and gentle.

THE BISON.

What kind of an animal is the Bison?

The Bison is an animal of the cow kind. He has the same number of teeth as the cow; his hoofs are divided like her, and like her, he chews the cud.

How large is the Bison?

He is about as tall as the ox, but is thicker, and commonly weighs more than that animal. Some Bisons are said to weigh three thousand pounds, which is the weight of two large oxen.

What is the color of the Bison?

The color of this animal is dark brown, or nearly black.

What is his form?

The form of the Bison is more like that of the ox, than of any other animal. He however differs from the ox, in having a large bunch or hump on his back, between his shoulders. He has also a long shaggy mane, which covers his neck and head, and falls down under his throat like a beard.

Does the Bison appear tame and mild, or fierce and dangerous?

There is scarcely another beast which looks so fierce and dangerous as the Bison. His eyes are red, small, and fiery; his horns are strong and sharp; he carries his head low, so that his mane covers his face; and his great hump makes him appear ugly in the extreme.

Where does this animal live?

Bisons run wild in the great forests of North America, where they are sometimes seen in droves amounting to many thousands. They are not found in any other country.

Is the Bison ever tamed, and made to work?

This animal is too wild and ungovernable in his nature to be useful in the domestic state. He disdains confinement, and when attempts have been made to shut him in a lot, he is so strong as to break down the fence, and go where he pleases. Sometimes he is so far tamed as to suffer himself to be led about as a show, and in a few instances, has become so attached to the farm where he has been fed as not to leave it when at liberty.

Is this animal of any use to man?

The skins of Bisons are used, under the name of Buffalo robes, in all the northern parts of America. The

THE BISON.

fur is long, thick, and warm, and many people, when they travel in the winter, wrap themselves in one, or more, of these skins, by which they are kept comfortable in the coldest weather. The flesh of this animal is said to be well-tasted, and to the Indians and others, who travel through the forests of America, affords good and wholesome food.

What is the difference between the Bison and buffalo?

The Bison differs a good deal from the buffalo, as will be seen by the pictures of these two animals. The horns of the Bison grow out of the sides of his head, are short, and are crooked only in one direction, while those of the buffalo grow out of the top of his head, very near each other, and are crooked in two directions, first turning down, and then upwards, towards their points. The Bison has a large hump on his shoulders, and his fore parts are covered with long hair, while the buffalo has neither hump nor long hair about him. The Bison holds his head low, and looks exceedingly fierce and dangerous, while the buffalo holds his head high, and looks formidable and disgusting. The Bison cannot be tamed, so as to work, but the buffalo, when taken young, may be tamed, and made a good servant to man. The Bison never attacks any person, except when he is wounded, but the wild buffalo attacks every person he meets, without the least provocation.

ANECDOTE I.

The following story is from Long's Expedition to the Rocky Mountains, and gives a pretty good idea of the appearance and actions of a herd of Bisons.

The gentlemen, while on their journey through the wilderness of America, came to a part of the country that was flat and level, and where they saw nothing worthy of attention, except now and then a vast herd of Bisons. Some of these droves consisted of several thousands, moving in every direction. The scent of these animals, it appears, is so acute, that they can smell a man, when the wind blows towards them, at the distance of several miles. At the time of which we are speaking, the wind was blowing from the south, while the Bisons were at the north of the travelers, so that the scent was wafted directly to them. And it was interesting and curious to observe the fear and disturbance which the herd exhibited, although several miles distant, as they snuffed the wind which carried the terrifying scent to their nostrils. The instant they smelled it, they ran to and fro, with the utmost violence, and expressed as much fear as though they had been actually pursued by hunters. They did not run away from the travelers, but, anxious to know more about this fearful smell, they ran towards them, snuffing the wind, and as the smell grew stronger, showing every sign of agitation and alarm. Some of them, which were most alarmed, dashed forward, and plunged headlong into a river, on the banks of which the gentlemen were traveling. One of the party, seeing a large old Bison go into the river, who seemed to be the leader of the herd, determined to ride

to the place where he thought he would come to the land, so as to have a nearer sight of the huge animal. He arrived at the spot just as the formidable leader was coming up the steep bank of the river, and the first object that met his eyes when his head was above the bank, was the man and horse, standing right before him, and in his path. The creature halted, in terror and astonishment, while the horse, being panic struck at so sudden and fearful a sight, trembled with fear, and would have turned and run away, had not his rider exerted his utmost strength to restrain him. In this struggle, the horse sunk down on his hams, while the Bison, eyeing him for a moment, as if he hardly knew which way to turn, was then compelled to go forward, by the pressure of the herd from behind. He rushed by the half-sitting horse, followed swiftly by those he led, and was soon out of sight.

HUNTING THE BISON.

The Indians consider the Bison as one of the best gifts which the Great Spirit has bestowed on them, and before they begin to hunt him, make use of several ceremonies, such as puffing the smoke of their pipes in certain directions, and which they believe will insure them good luck in hunting him. This animal is indeed one of the greatest of worldly blessings to the poor Indians, as without him they would often starve, there being no food in the country where they live, on which they can depend, except the Bison. Of his skin their blankets and their clothes are made, so that they depend on this animal for bedding, and clothing, as well as for food.

The herds of Bison are said sometimes to amount to several thousands in number, and while feeding at their leisure, they are spread over a great extent of country, each animal going in the direction which the best pasture leads him. But when they are passing from one place, or part of the country to another, they go close together, like a flock of sheep, and are commonly led by an old and experienced Bison, who marches at the head of the whole herd, and the others follow him wherever he goes. Going forward in this manner, and being animals of great strength, hardly any thing can oppose them. They cross mountains, swim rivers, and pass forests, without at all interrupting their line of march.

When a herd of these animals are marching in this manner, they move forward like one huge animal, having thousands of legs, for they are so near together, that their bodies touch each other, and therefore, those that are forward, or in the middle, cannot stop, or turn around, but must move along with the others. If, therefore, the leader happens to go in a wrong direction, and comes suddenly to a steep hill, or the high bank of a river, those that are forward cannot stop, being pressed along by those that are behind, so that a part of the herd must certainly be thrown down the hill, or precipice, however high it may be. If, when the herd are so situated, they should be pursued by the hunters, and urged forward by fear, great numbers must perish by being thrown down the precipice.

The Indians, who know all about the Bison, take advantage of this circumstance, to destroy as many as they want.

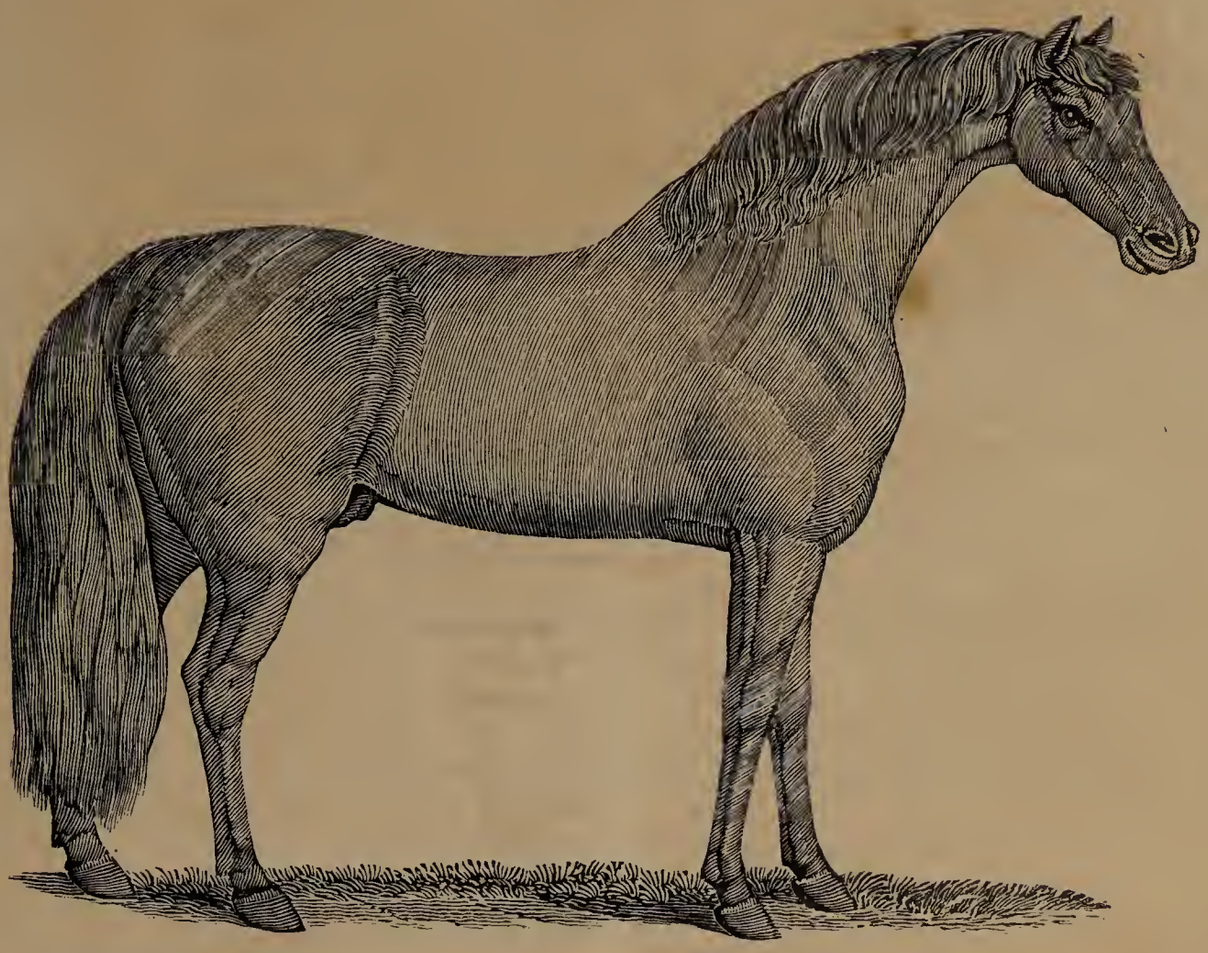
When they are going to hunt them in this manner, an active young Indian is prepared, by being dressed in a Bison skin, with the head, horns and ears on it, so as to make him look like the living animal as much as possible. On the morning of the hunt, the young Indian, thus prepared, goes and takes his place near a precipice, and between it and the herd of Bison. The other hunters then surround the herd secretly, making as little noise as possible, until a signal is given, when they all rise up and rush forward towards the Bisons, at the same time yelling in a most horrid manner. The animals, confused and alarmed, know not which way to run, until they see the young Indian dressed like a Bison, and mistaking him for one of their number, and seeing no other way of escape, rush towards him. The young Indian, at the same time, runs to the precipice, and going part of the way down, hides himself in some safe crevice in the rocks. The foremost of the Bisons now coming to the top of the precipice, shrink back with terror, and try to turn round and escape, but those that are behind them, being frightened by the hunters, push them forward, and the poor animals are thrown down and killed. Sometimes the greatest number of a large herd are destroyed in this manner. It is said, however, that this wasteful and cruel mode of hunting the Bison, is not very often practiced, even by the Indians, and is never done by the white hunters.

A part of the above is from Godman's Natural History.

It appears that no part of the earth, which is inhabited by man, has been left without some token of the Creator's kindness towards him. We may trace this beneficence, particularly in respect to the animals which inhabit each country, and which appear as if made expressly, for the wants of man, in the countries where they live. The cow, is a kind of standard, or general example of this beneficence, because she can live in most parts of the earth. But where the cow cannot live, or where the people are too savage to take proper care of her, some other animal is made to take her place. Thus, in Arabia, the camel not only takes the place which the cow holds in other countries, but of the horse also. In Lapland, the same purposes are answered by the rein-deer. In some parts of India, the zebu is

milked like the cow, and is also harnessed to carriages like the horse. And in the northern and western parts of America, the Bison is the animal on which the Indians not only depend for their food, but their clothing also.

We may see, then, that the Almighty Creator has left no part of the earth without a witness of his kind designs towards man.



THE HORSE.

THE HORSE TRIBE.

This is considered the noblest and most beautiful of all the animal races. In usefulness and patience, it is only exceeded by the Ox tribe. In the domestic state, their high and proud bearing is much reduced by hard service, and cruel treatment, a shame to our own species.

In the wild state, they herd together in large droves, and when in motion their beauty of form, their proud looks, and their swiftness have ever been the admiration of all beholders. In South America, it is said, there is a species with cloven hoofs.

THE HORSE.

What description can you give of the Horse?

The Horse is a noble quadruped, of a most beautiful form. His head is high; his neck gracefully curved; his body long; his limbs small, and strong, and his coat smooth and shining.

What more can you say of this animal?

This animal is proud and gentle. He is strong and well made to draw a carriage, or ride upon. He defends himself with his heels;—is fond of the woods; rolls in the dirt when he is sweaty, and calls his fellow by neighing.

How many teeth has the Horse?

He has twelve fore teeth, four canine, or cutting teeth, and twenty-four grinders.

What is the color of this animal?

Horses are of various colors, and of different shades of the same color. Some Horses are coal black, others are milk white, while others are yellow, grey, brown, or bay, and sometimes they are white, spotted with black or brown.

What can be said of the usefulness of the Horse?

Next to the cow, the Horse is the most useful of all

animals to man. Without him, stages and carriages could not run, and consequently people could not go from one place to another, on the land, where there are no railroads, without taking up much time, and suffering a great deal of fatigue in walking. Without him, the farmer could not do his work, and raise the grain of which bread is made; and without him the mails could not run, and carry letters of business, and the news, from one part of the country to another.

In what country does the Horse live?

The Horse lives in almost every country on the earth. He is so useful a servant, that men can hardly do without him.

Do these animals ever run wild in the woods?

These animals run wild in the great forests of Africa and South America, where they are seen in droves, or herds, of several hundreds. They appear to herd together in this manner because they love each other's society, as well as for the purpose of defending one another from the attacks of wild beasts, such as the tiger and leopard.

Is this animal easily taught to obey his master?

The Horse, next to the elephant and dog, is the most docile of all animals. At the command of his master, he may be taught to lie down, and rise up; to come when called; to leap over high fences; to bring and carry things; to stand up on his hind feet, and so on.

In what country are the finest Horses found?

The most beautiful Horses come from Arabia. They are small, finely formed, very active and docile, and will run a great distance without tiring. They are also remarkably patient and kind.

In what manner do the Arabs treat their Horses?

The Arabs are said to treat these animals with the greatest tenderness and affection, and this is the reason why they are so kind and patient. When they are colts, they speak kindly to them, and learn them to play, and frolic with their children. They never whip them, as men do in this country, but treat them gently, and use them as friends. Sometimes the children of the poor Arab, and his colt, sleep together in the same hut.

In what part of Europe are the best Horses found?

It is thought that England produces the finest Horses in Europe, and in the greatest variety.

What are the varieties, or kinds, used in England?

They have the Hunter, the Race Horse, the Coach Horse, the Cart Horse, and the Black Horse.

Are these kinds of Horses used to do different kinds of work?

In England, each kind of Horse is put to the kind of service for which he is best fitted.

The Hunter is a swift, hardy Horse, on which men ride for pleasure, as when they go out to hunt the stag or fox.

The Race Horse is used in running races, and is an animal of great swiftness and beauty.

The Coach Horse is employed to draw coaches and other carriages, and is very large, strong, and heavy.

The Cart Horse is a heavy, dull animal, and is chiefly used on farms, and in cities to draw heavy loads, and to do common drudgery.

The Black Horse is a large and spirited animal, fit both for the carriage and the saddle. Formerly the English soldiers were mounted on this kind of Horse.

What is the difference between the Horse and the ass?

The Horse is the noblest animal of his kind, and when compared with the ass, is by far his superior, except in patience and hardihood. The whole picture of the Horse is beautiful, nor is there any part of him which is not perfectly made. His neck, head and ears, are elegant, and in good proportion to each other, while in the ass, the ears and head are too large to look well, and the neck wants that beautiful curve which we see in that of the Horse. The motions of the Horse are quick and sprightly, while the ass moves along in a dull and sleepy manner. The Horse is docile and playful, but the ass is not easily taught, nor is he when tamed, ever active and playful.

No animal adds so much to the pride, and pleasure, the luxury and convenience of man, as the Horse. Kings, and princes, from the earliest times, and all over the world, have always been fond of the show and parade of fine Horses, while men of less consequence, and less ability, have imitated this example, to the utmost extent of their means. In ancient times, and before the invention of carriages, Horses were used only to ride upon, and were trained to the business of war. The war Horses which were rode by princes and knights, were the largest and most noble animals of the kind to be found. No expense was spared in their purchase, their trappings, or their keeping. They were trained to be bold, and to fear nothing. The sound of the battle was music to their ears, and they took pleasure in rushing to the field of slaughter. It was in these times, that the Horse displayed the nobleness of his character, his beauty, his strength, and his courage.

Since the invention of carriages, the Horse has become the universal slave and drudge of man, and there is no doubt but his long servitude has tended to debase his character, and in some degree to destroy his generosity and courage. Job, in his description of the Eastern war Horse, must have taken his ideas from nature, however beyond the real picture, the glow of his poetry may have made it. Who would not tremble and admire, to behold an animal, like that on which Job founded his description of a Horse.

"Hast thou given the Horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength: he goeth out to meet the armed men: he mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting."

To have a good idea of this noble animal, at the present day, we must not go to the pastures, or stables, where they are kept as the servants of man, or where their beauty is destroyed by cruelty, and their swiftness and courage by servitude. But we must go to those countries where he has never been subjected to the dominion of man, and where he riots at liberty and without control, on the sweet and luxuriant herbage of the mountain, or the plain, just as he is led by choice. In South America, in Africa, and in some parts of Asia, where there is no winter, and where the earth is constantly covered with the richest grass, the wild Horse arrives to full maturity, and is there seen in all his native swiftness and beauty.

In those countries, horses are often seen feeding in droves of five or six hundred. They frolic and play with each other in the most cheerful and diverting manner. Their long, flowing manes and tails, give them a wild, romantic, and beautiful appearance. They hold their heads high, and seem to take pride, on the approach of a man, in showing him, by their swiftness in escape, that they neither are, nor intend to be his servants.

These proud and independent animals are perfectly contented with their situation, and hence they never attack other animals, except in their own defense. But for fear of being attacked themselves, they never, it is said, sleep, or feed, without setting a guard, or watch, to give notice to the herd, on the approach of any danger. If a man goes near them, in the day time, the Horse on guard marches boldly towards him, as if to observe his actions, and to see if he cannot, by a show of ferocity, drive him away. If the man proceeds, the watch then alarms the herd, by a loud snort, which they all understand, and on hearing which, they fly off, with the greatest swiftness, and in a moment are all out of sight.

But the common Horse, even as we see him in other countries, and in a state of servitude, is still one of the most noble and generous of animals. His great power, strength, and swiftness, he is always ready to exert to his utmost, in the service, and at the command of his master. Active, kind, and obedient, he performs his work with the greatest diligence, and seems only intent on doing his duty. His attachments are strong and sincere. When sold and carried away, he has been known to pine at the loss of his old master, and to break fences, pass forests, and swim rivers, to find him again. The whole life of this faithful animal is too often nothing but a round of hard labor, and hard fare, and yet he remains patient and obedient, and seems thankful for the small pittance he receives, of his own earnings.

Who can behold without pity and indignation so noble and generous a creature, made the mere drudge and slave of a brutal master? His strength and courage gone, his flesh wasted, and his fine form reduced to a disgusting skeleton, by starvation and daily abuse. It is not enough that the obedient animal offers all his strength to the service of his master, and strains every nerve to perform his commands. He must do more. He must earn without being fed, and perform what is for him impossible. He becomes weakened by hunger, and wearied by perpetual over-doing. Still the poor creature tries to do all that his master requires; but finding his task greater than his power, he becomes at last discouraged, and refuses to make another trial. It is then that his cruel master, ten times more a brute than his Horse, beats the poor animal for not performing what is impossible.

We too often meet with scenes of this sort, at which humanity shudders, and at which a generous mind cannot avoid feeling emotions of pity and indignation. Go to the man who is guilty of offering such brutal treatment to his Horse, and attempt to reason with him. He will tell you at once, that the Horse is his own, and that he shall not ask you how much he may beat him. Then tell him that there is a law, which inflicts a fine on any man who abuses his beast, and that an officer of justice shall decide this case. This appeal is effectual. The man does not strike another blow. You have threatened his purse. Humanity he could not feel; he could not pity the sufferings of his poor innocent Horse, but when you talk of the law, and of a fine, he becomes reasonable, and desists from his cruelty.

How disgraceful, and how wicked is such conduct! The Horse was made for the use, comfort and pleasure of man. He was made by the same Almighty Creator that made man himself. He was given us, to be treated with kindness and humanity. The Horse himself, is patient, docile, and obedient. Every power that has been given him, he exerts at our command. The Maker of the Horse knows how he is treated, and by whom. He has said, "The righteous man regardeth the life of his beast."

Is not, then, the character of the man who abuses his Horse, marked with wickedness, as well as cruelty? Is

it not to be feared that men who thus abuse one of the greatest worldly blessings which God has given us, will have an awful account to render at the day of judgment?

ANECDOTE I.

When the Horse is sick, or in distress, he has often been known to seek relief from his master. A Horse that was choked by accident, followed his master from one place to another, and by his actions called for help. When any trial was made to give him relief, he would bear patiently to have his mouth opened, or submit to any other treatment that was offered him, always seeming to be thankful for such kind attempts.

The following story of a Horse that went to seek relief of his master, is very singular. It was told the writer by a gentleman who never speaks any thing but the truth, and therefore is not to be doubted.

Several years since, Doctor C., living in Kentucky, had a favorite Horse, which he had rode for several years. One night the Doctor being away from home, and his wife sleeping on the lower floor of the house, heard a noise in the hall, or space next to her bed-room. Believing that thieves had broken into the house, and being alone, and greatly frightened, she screamed violently. This awoke a gentleman, who slept in the chamber above, and he also thinking by the noise, that thieves were in the house, hastened down to the relief of the Lady. But it so happened that to go to the Lady's bed-room, he found that he should have to pass through the space where the thieves appeared to be. Having nothing to defend himself with, he stopped for a moment to think what it was best to do, but hearing the Lady scream again, he did not wait to consider his own safety, but rushed through the passage into the bed-room, and shut the door. In going through the passage, the gentleman did not see, or feel any thing, but still the noise continued, and seemed to be a loud stamping on the floor. No voices, or whispering were however heard, nor any thing like persons walking about on the floor. The idea of robbers, therefore, began to grow doubtful, but still the noise did not cease, and that there was some living creature which occasioned it, there could be no doubt. Being exceedingly anxious to know from what cause their alarm proceeded, the door was finally opened, when to their great joy, instead of thieves, there stood the Doctor's favorite Horse. The fears of the lady and gentleman, were now turned into astonishment. In the first place, said they, in what manner is it possible that the animal should have come here, and in the second place, what has he come for? But for others to conceive of this astonishment, they must be told where the Horse came from, and how many difficulties there were in the way of his coming. Between the house and the barn where the Horse was kept, there was a garden, which was so much higher than the house, that steps or stairs were built to go up into it. The barn was still higher than the garden, so that other steps led from the garden to the barn. These steps, with the passage through the garden, were made for the use of the family in going from the house to the barn, there being another passage for the Horse in a different direction, so that he never had passed through the garden, except on the night when he created the alarm above spoken of. The Horse on that night, was put into the barn, and the door, it was believed, was shut and fastened as usual. He must therefore have unfastened and opened the barn, or stable door, then passed down two flight of stairs, and having come to the front door of the house, unfastened and opened it, and then having passed through the space, arrived at the bed-room door, where he was found.

The intention of the Horse, in thus going to his master's bed-room, there can be no doubt, was to seek relief from pain, for it was found on the next morning, that he was sick, and during the following night, the poor animal died of a most painful disease. It seems evident also, that his stamping on the floor was done with the design of awaking Dr. C., and that from him he expected relief. We must not, however, suppose that the animal called on the Doctor, because he knew that it was his business to heal the sick, but because he was his master, and had always treated him well. How the Horse opened the two doors, or in what manner they were fastened, we do not know; and how he knew where the Doctor slept, or whether it was by accident, he went to his bed-room door, is also unknown.

ANECDOTE II.

Almost every person knows that the Horse, by kind treatment, will become so much attached to his master, or mistress, as to let no other person ride him. Some Horses, which are very kind towards those who have the care of them, are quite ferocious to strangers. The same kind of attachment sometimes exists between the Horse and other dumb animals, as the following story will show.

A lady in England had a beautiful white poney, and a little dog. When the lady rode her poney, the little dog would always go with them, and when he saw any geese, or pigs in the road, he would run forward and drive them away, and then wait for his mistress and poney to come up to him. The dog and poney, by being much together, grew very fond of each other, so that the dog lived in the stable with the Horse, night and day. One day, when the poney was led out of the stable for his mistress to ride, the little dog followed as usual, when there came along a large dog, and furiously

attacked the little one. The Horse seeing this, rose upon his hind legs, and with his fore feet beat the great dog in such a manner, that he was soon glad to let the little dog alone, and scampered away with all his might, yelping as he went.

The sagacity and good feelings of the poney, in this case, are worthy of our imitation, for when we see a strong animal attack a weak one without provocation, it is our duty to step between them, and if the strong one does not desist, without blows, we have a right to give them, to prevent further mischief.

ANECDOTE III.

The following interesting anecdote, shows uncommon sagacity and affection in the Horse. The animal not only saw the dangerous situation of his master, but was willing to put his own life in danger to save it.

A young gentleman in the State of Ohio, who was riding on a noble Horse, came to a river which was so deep, and the stream run so fast, that he did not dare to swim him across it. He therefore went to a place where a tall tree had fallen down across the river, so that its roots lay on the one side, and its top on the other. Here he thought he could cross, by walking carefully along on the body of the tree, and at the same time, by holding the bridle in his hands, could help his Horse to swim over by his side. Having mounted on the tree, the Horse took the water, and swam along by the gentleman's help, until they came to the middle of the river, where the stream was most rapid. Here he found that the force of the stream was such that his Horse could no longer keep by his side, but was swept downwards by the rapidity of the current. Being very anxious however, to get his Horse across, and probably somewhat frightened at his own situation, he held on to the bridle until it was forced out of his hand, and at the same moment he was himself drawn into the river. The man caught hold of the limb of a tree near the place where he fell in, but the Horse swam on shore. The man was now in the utmost danger of drowning. Being in the middle of a rapid stream, he found he could neither reach the tree from whence he had fallen, nor could he with any hope of success, attempt to swim to the shore. As for help from any human creature, he could not expect it, since he was ten miles from any house, and his strength began to fail him, in consequence of his exertions to keep his place, and prevent being swept away. He therefore saw no hope of relief from any quarter, but thought he must in a few minutes more be buried in a watery grave. But the faithful and sagacious Horse did not forget his master in this moment of danger, nor did he forsake him as a less kind friend would have done, to seek his own safety. He saw his master's dangerous condition, and boldly plunged again into the stream, swam to the place where he was, and having stopped quietly by his side, until he had fairly got upon his back, he then swam to the shore, and landed him in safety.

Who does not see the goodness of an all-wise and every where present Creator, in thus making the Horse an instrument by which the life of a man was saved. The goodness of God towards man, may indeed very often be seen through the sagacity and attachment of animals, if we would refer these qualities to their right source. If the people on board of a ship should be saved from drowning, by a sudden change of the wind, there is hardly any person, who would not allow, that there was a particular hand of Providence in such a change. But if the life of a person is saved by a beast, we are apt to give all the credit to the animal himself, and look no further, when in truth, it is the finger of God that directs the beast, as well as the wind.

THE ZEBRA.

What kind of an animal is the Zebra?

The Zebra is an animal of the horse kind. He has the same number of teeth as the horse, and his hoofs are round, and undivided, like those of that animal.

How large is the Zebra?

His size is a little less than that of the horse, but he is larger than the ass.

What is his color?

The color of the Zebra is yellow, striped with black. Each color is perfectly distinct, so that the animal looks as though he had been colored by a painter.

What is his form?

His form, is in part, like that of the horse, and in part, like that of the ass. His body and hips are like those of the horse, but his neck and head look more like those of the ass. His body is round and handsome, and his legs are strong and well made, like those of the horse.

Is this a handsome animal?

No animal is more beautiful, particularly in color, than the Zebra. His hair is short, fine and shining, and the black and yellow stripes, not only cover his body, but his head, face and ears, so that at a distance, he appears as though he was adorned with ribbons.

Where is this animal found?

He is found in the great forests of Africa, but does not belong to Asia, Europe or America.

Is the Zebra a swift animal?

In the forests where he lives, this animal is exceedingly wild and swift, so that not even the Arabian horse can overtake him in running.

Do they feed in herds, like wild horses?

Zebras are sociable animals, and large herds of them

THE ZEBRA.

are sometimes seen feeding together. While some are eating, others keep watch, to see that no enemy, whether man or beast, comes near. If those on the watch see a man, or a ferocious beast, they instantly give the alarm to the others, and the whole herd run away, with such swiftness, that no other animal can come up with them.

Can the Zebra be tamed, and taught to work, like the horse?

The natural wildness of the Zebra has never yet been entirely overcome, for, though taken ever so young, he disdains to be the servant and drudge of man. After being kept for many years, in captivity, and constantly fed by the hand of one man, he will not, even then, patiently suffer him to sit on his back. When strangers come near him, he will lop down his ears, and make ready to bite, or turn his heels, and prepare to kick.

How is he taken?

This animal, in his native country, is taken with great difficulty. He is too shy, and cunning, to be caught in a trap, and too swift to be run down by horses. When full grown, therefore, he is very rarely taken. While quite young, the hunters, after much pains, and a long pursuit, sometimes tire him down, and thus gain a prize, for which they get a good sum of money.

Is this animal of any use to man?

The skin of this animal sells at a great price, on account of its singular beauty and scarcity. The animal itself, is also highly prized as a curiosity, and is sometimes bought for a large sum, to be carried about as a show.

How does the Zebra differ from the horse?

The most striking difference between this animal and the horse, is in his color. But he also differs from the horse in his form and size. The horse is larger than the Zebra, and his neck, head and ears, are more beautifully formed. The Zebra can outrun the horse, but the horse is kind to his rider, and carries him with pleasure, while the Zebra, if one gets on his back, rears up, and throws him off if he can. The horse works constantly and patiently, while the Zebra, is so obstinate and fierce, that he cannot be made to work at all.

How does the Zebra differ from all other animals?

The Zebra differs from all other animals in the great beauty of the skin, and the perfect regularity of the stripes, with which it is adorned.

After reading the history of almost any animal, if we will think a few moments, we may see that the Creator has been kind to it, in one way or another, and that each animal has some quality or thing, that it most wants. The elephant, for instance, cannot run swiftly, so as to get out of the way of other animals, but he has no need of running, for he has great power, and a long trunk to defend himself with. The buffalo, and the bison, have horns, as weapons of defense, while the lion and tiger have strong teeth and claws, for the same purpose, as

well as to procure their food. Now the Zebra has neither trunk, horns, teeth nor claws to defend himself with; but instead of these, he is endowed with such a degree of swiftness, that he could escape, when any, or all these animals would be taken.

Let us, then, admire the wisdom and goodness of God, in giving each creature he has made, those qualities which they most want, and those peculiar parts, which are most useful to them, in the situations in which they are placed.

ANECDOTES.

The Zebra is so little known out of the country where he is found, that we cannot amuse our young friends with many stories about him. Only a few persons have taken the pains to tell us how this animal behaves, either wild or tame.

Mr. Buffon says, that he saw a Zebra in Paris, and that when the animal came there, he was extremely wild and fierce, but that afterwards, he became a little more tame, so that, when two men held him by the bridle, another man would venture to get upon his back. This creature could not be any further tamed, either by severity or kindness, for though kept long afterwards, he never would let any one sit on his back quietly, or without being held by two other men. He was very strong, and his mouth was so hard, that the person who sat on him, could not in the least guide him by the bridle. His ears could not be touched without making him quite angry, and when any thing touched them, he would toss his head with great violence, like a restless, vicious horse. This animal was stubborn, and willful in all his ways, and neither whipping nor kindness, seemed in the least to do him good, or make him behave any better.

Mr. Pyrard says, that when he was in South America, he saw two animals, which in shape looked like mules, but that they were not mules, for their colors were very beautiful. Their hair was short, smooth and shining, like velvet. Their color was black and white, running in bands, or stripes. These stripes not only covered the body, but the legs, ears, face and tail, so that these creatures made a very elegant and beautiful appearance. These animals were very fierce, and vicious, and never can be fully tamed. They came from Africa, and were to be sent, as a present, to the king of Spain. They were taken, when quite young, and were a little tamed, but still nobody dared to go near them but their keeper. These animals were called Zebras, and were such cruel and ferocious beasts, that one of them, having broken his halter, got loose, and attacked his keeper with so much violence, that he killed him, before the other people could beat him away. They were kept tied up very close, but still their keeper was not safe, at all times, in going very near them, as they would sometimes bite him before he could jump out of the way. The poor keeper could show many scars, where these ferocious beasts had torn his flesh with their teeth.

Not a great many years since, the Zebra was so uncommon an animal, that when one was taken, he was sometimes sent from one king, or prince, to another, as a valuable present. One of the governors of Batavia, it is said, sent a Zebra, as a present to the king of Japan. The king was so much delighted with such a fine present, that he gave the governor a present of sixty thousand dollars for him, and thus made him rich for a single Zebra.

THE ASS.

What kind of an animal is the Ass?

The Ass is an animal of the horse kind, but he is not so large as the horse.

What is the shape of this animal?

His shape is similar to that of the horse and zebra, but he is not so handsome as either of these animals.

What is his color?

His color is commonly dark brown, or nearly black, but he is sometimes light grey, or nearly white.

In what country does he live?

This animal is to be found, in the domestic state, in almost every warm country in the world. But the finest come from Spain, where the greatest attention is paid to feeding these animals, and bringing them up.

Is he a useful animal?

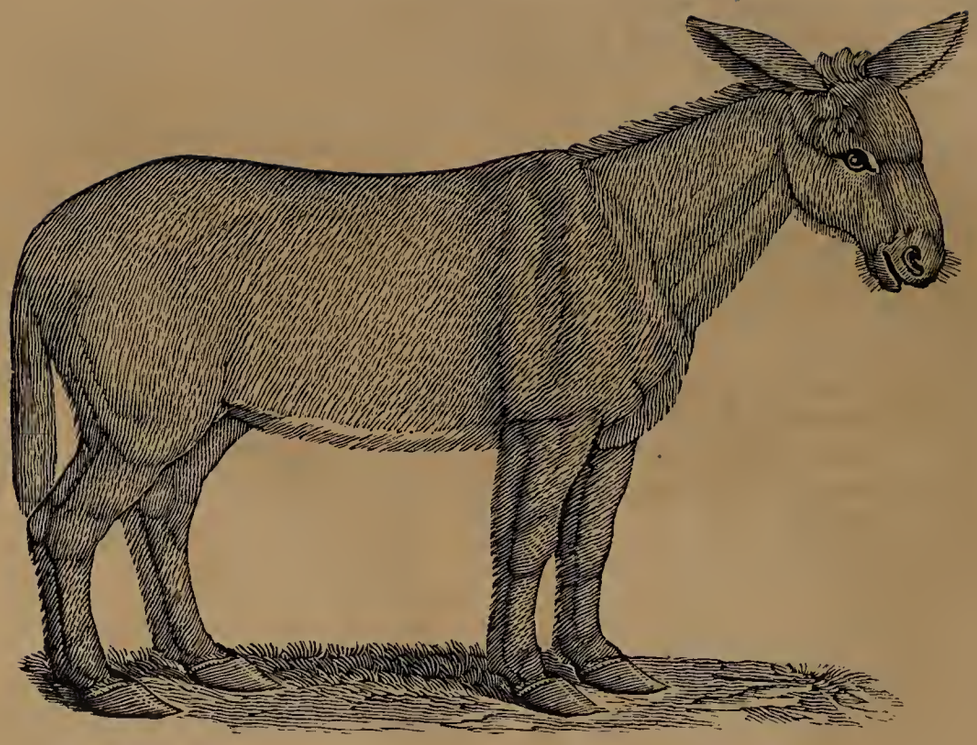
There are few animals more useful to man than the Ass. He is used in many countries as a beast of burthen, and is the strongest and most patient of all creatures of his size. He is a very safe animal to ride on, being more sure footed, and less apt to fall than the horse.

Does the Ass, like the horse, run wild?

Besides the tame Ass, there is a breed of wild ones, to be found in the forests of South America and Asia. These animals run in droves, and are very shy and timid. While the drove are feeding, one or two of the males take care of the rest of the herd, by keeping watch. If they see a man, one of the watch leaves the others and runs around the enemy, two or three times, coming nearer him every time, as if to find out what he has come for. He then goes and gives notice to the herd, when the whole scamper off into the woods with the greatest swiftness.

Can the wild Ass be tamed?

These wild Asses are highly valued, as domestic animals, whenever they are taken and tamed. But their swiftness is such, that they cannot be caught by running, and their sense of smell is so nice, that they scent the



THE ASS.

snare of the hunter, and avoid it. In Persia, however, they are taken by digging pits in the ground, which are partly filled with plants and the leaves of trees. Into these pits the animal falls, without hurting him, and from the pit he is taken and tamed by the hunters.

ANECDOTES.

The manner in which the Asses go down the steep places in the Alps, Andes and other mountains, is quite curious and interesting. In the narrow roads, or passes, over those mountains, there are some places so steep and frightful, as to make a person's head dizzy to look down them. These paths do not run straight, but are so crooked, that a person cannot see what precipice is forward of him more than a rod or two, and sometimes not so much. Places of this kind are only to be descended on Asses, there being no other animal, that can carry a person down them in safety.

When one of these animals comes to the edge of a steep place, he stops, without being checked by his rider, and if his rider even whips him, he will not move until he gets ready, as though he knew his own business better than any one else. During the time when the creature is standing still, he seems to be considering on the danger that lies before him, and preparing to meet it in the best manner in his power. He looks at the path with great attention, turning his head so as to see it with one eye, and then with the other. Sometimes the poor creature seems to shudder at the danger. Having in this manner prepared himself for the descent, he begins to act, by placing his fore feet forward in a bracing posture and then putting his hind feet close together, he brings them near his fore-feet. He then takes another look at the road he has to descend, and immediately slides down, as swiftly as a boy slides down a hill, on the snow. All that the rider has to do, is to keep his seat on the saddle, without trying in the least to guide the Ass in the descent, for however great the danger may be, it has always been found the most safe, to let the animal have his own way. Indeed, any attempt on the part of the rider to direct the animal, would probably be fatal to both. The art or address with which these animals go down such frightful precipices, is wonderful, for when one would think, owing to the swiftness with which they go, that they could not possibly have the power of changing their course, still they follow the path exactly, however crooked it may be, and carry their riders to the foot of the mountain in safety.

The wild Asses of South America, are very numerous, and run in large droves. The climate of that country being warm, and the pastures rich, these animals arrive to a large size, and some of them are quite beautiful, when compared with the Asses of this country. These animals are caught, and tamed, for service, in the following manner. A number of Spaniards go out, on horseback, attended by some Indians on foot. These hunters, having found a drove of Asses, they surround them by forming, at first, a large circle, which they slowly make less, by driving the animals nearer each other, so that finally they are fenced in by a line of men, who surround

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RECOMMENDATIONS FOR DR. COMSTOCK'S NATURAL HISTORY.

The following is an extract from the notice of the work by the Committee of Publication of the Hartford County Sabbath School Union.

"We would particularly commend this book to managers of Sabbath Schools, and cannot but express the hope that the time will soon come, when works of this description, having truth for their basis, will take the place of those fictitious stories which now fill the shelves of our Sabbath School Libraries, and which too often tend to deprave the taste, and weaken the moral energy of children. We think in producing this work, Dr. Comstock has performed a valuable service to community, and trust he will find encouragement to persevere in his enterprise of writing others on the same plan, embracing the several departments of Natural History."

From the Rev. T. C. Brownell, D. D., LL. D., Bishop of Connecticut.

Dear Sir,—I have given your "Natural History of Quadrupeds," a hasty perusal, and am well pleased with the design and execution of the work. I consider it a useful addition to Sunday School, and other juvenile libraries; and those who are aware of the difficulty of selecting unexceptionable books for the use of children, will regard this as no faint praise.

From Rev. T. H. Gallaudet, of Hartford.

Dr. Comstock's Book on "The Natural History of Quadrupeds" which I have carefully examined, is in my opinion exceedingly well adapted to the early education of children and youth, in families and common schools, and also to the object now considered an important one in many Sabbath Schools, of placing in their libraries some work for reading on week days, and in this way removing from the family circle those light, frivolous, and in not a few cases, pernicious books, which corrupt both the taste and the morals of the rising generation.

Nothing is more essential in books for children than a suitable simplicity and clearness of style, which Dr Comstock has preserved in an unusual degree. This in connection with the valuable knowledge it contains, all founded on *facts*; (which, it is much to be desired, may soon take the place of that mass of *fiction* of which our books for children are now unhappily full;) the interesting matter and judicious arrangement, and the moral and religious reflections arising naturally from the subject, unite strongly to recommend this work to the notice of all who are interested in the education of youth.

From the Rev. H. Humphrey, D. D., late President of Amherst College, Massachusetts.

The study of Natural History, in some of its more striking features, may be commenced almost in infancy; and perhaps no study whatever is more interesting, during the whole inquisitive period of childhood. And how can a portion of the young immortal's time be more profitably spent, than in contemplating and admiring the works of God? It is here that in the simplest forms, He reveals his wisdom, his benevolence and his power.

Entertaining these views, I cannot but regard every successful attempt to excite and gratify juvenile curiosity in this great department of human knowledge, as entitled to the gratitude of an enlightened Christian community. In the Natural History of Quadrupeds by Dr. Comstock, for Sabbath School Libraries, there is much to interest and commend. Representing the comparative [illegible] in the plates, is at once so natural and so instructive to children, that I can only wonder it has not been done before. I [illegible] the book will be widely circulated, and that the author will be encouraged to furnish our children with others on the same plan.